



Mahmut The Turkish spy Etatis sue 72
F. H. van. Hove. sculp:



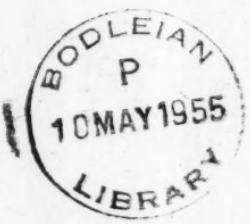
Mahmut The Turkish spy Etatis sue 72
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THE
First Volume
OF
LETTERS
Writ by a
Turkish Spy,
Who lived Five and Forty Years,
Undiscover'd, at
PARIS:
Giving an Impartial Account to the
Divan at *Constantinople*, of the most Re-
markable Transactions of *Europe*; And dis-
covering several *Intrigues* and *Secrets* of the
Christian Courts (especially of that of
France) continued from the Year 1637, to
the Year 1682.

*Written Originally in Arabick, first Translated
into Italian, afterwards into French, and now
into English.*

The Fifth Edition.

LONDON,
Printed by J. Leake, for Henry Rhodes,
near Bride-lane, in Fleet-street, 1693.



TO THE READER!

IHere offer you a Book written by a *Turk*, whose Matter is as instructive and delightful, as the Manner of finding it, was strange and surprizing.

I do not doubt, but you would know where 'twas written; and perhaps, whether the Author be living; and whether you must expect a *Romance*, or a *real History*. Hear then in short, what will fully satisfie you.

The Curiosity of seeing *Paris*, made a Man of *Letters*, leave *Italy*, in the Year 1682; where being arrived, he found such Diversions, as caused his stay longer than he intended.

Scarce had he been Two Months in *Paris*, when, by changing his Lodging, he discovered, by meer Chance, in a Corner of his Chamber, a great heap of Papers; which seem'd more spoil'd by Dust, than Time.

He was at first surprised to see nothing but barbarous Characters, and was upon the Point of leaving them without any further search, if a *Latin Sentence*, which he perceived on the top of a Leaf, had not retained him:

To the Reader.

*Ubi amat̄ur, non laboratur; & si
Laboratur, labor amat̄ur.*

The Surprize of the *Italian* was yet greater, when after having considered these Characters with more Attention, he found them to be *Arabick*: which Language was not altogether unknown to him, which made him look narrower into them, where he found, That they treated of Affairs of State: that they contained Relations of War and Peace; and discoursed, not only of the Affairs of *France*, but of those of all *Christendom*, till the Year 1682.

The curious *Italian* was in no small Impatience, to know how, and where these *Memo- rials* had been writ, and by what Adventure they came to lie so neglected in a Corner of his Chamber. But, before he further informed himself, he thought it expedient to transport these Manuscripts into another House, as a Place of greater Security.

He afterwards questioned his Landlord with great Precaution, concerning the Papers; and he inform'd him even to the least Circumstances.

He told him, That a Stranger, who said he was a Native of *Moldavia*, Habited like an *Ecclesiastick*, greatly Studious, of small Stature, of a very Course Countenance, but of surprizing Goodness of Life, had lived long at his House. That he came to lodge there in the Year 1664, and had staid Eighteen Years with him; that being gone abroad one day, he returned no more,

To the Reader.

more, and they had had no certain News of him since. He was about Seventy Years old, had left Manuscripts, that no Body understood, and some Moneys, which was an Argument, that his Departure was not premeditated.

He added, That he had always a Lamp Day and Night burning in his Chamber; had but few Moveables, only some Books, a small Tome of St. Austin, Tacitus, and the Alcoran, with the Picture of Massaniello, whom he praised very much, calling him the Moses of Naples. He said further, That this Strangers greatest Friend, and whom he saw often, was a Man which most People took for a Saint, some for a Jew, and others suspected to be a Turk. According to the Landlord's Report, he came to Paris in the Year 1637. being then but Twenty Eight Years of Age. At first he had lodg'd with a Flemming; he went oft to Court; Moneys never failed him; he had Friends, and paffed for very Learned. As for his End, this Man thinks he died miserably; it being suspected, that he had been thrown into the River.

The Italian being sufficiently instructed by what he had heard, applyed himself to the Study of the Arabian Language; and as he had already some Knowledge in it, he quickly learnt enough to translate these Manuscripts, which he undertook a while after; and he examined with care the Truth of what the Moldavian had writ; confronting the Events he met, with the Histories of those Times; and to succeed the better, searched the most approved Memorials, having had Access into the Cabinets of Princes and their Ministers.

To the Reader.

These Letters contain the most considerable Intrigues of the *Court of France*, and the most remarkable Transactions of *Christendom*, which have been sent to several Officers of the *Ottoman Court*.

By these may be known the Perspicacity of this Agent of the *Turks*; and by him the Prudence of those that command in that Nation, who chose (the better to penetrate into the Affairs of *Christians*) a Man, who could not be suspected by his Exterior; who was deform'd, but prudent and advised; and, for the better concealing him, destined his ordinary Abode in one of the greatest and most peopled Cities of *Europe*.

During his being at *Paris*, which was Forty Five Years, he has been Eye-witness of many great Changes; has seen the Death of Two great Ministers of State; has seen that Kingdom involved in War, without and within. He was scarce settled in *Paris*, but he was witness to the Birth of a King, who surpasses those that preceded him; in a time, when the Queen's Barrenness, caused the King, her Husband, to despair of ever having a Son that should succeed him.

During the Course of so many Years, he hath seen Cities revolt, and return again to the Obedience of their Sovereign; Princes of the Blood, make War against their King; and Queen *Mary de Medicis*, Wife, Mother, and Mother-in-Law to some of the greatest Kings in *Europe*, die in Exile in *Cologne*.

He speaks frankly of the Princes of Christendom

To the Reader.

dom, and explains his Sentiments with Liberty. He saith, The *Emperor* commands Princes, the King of *Spain* Men, and the King of *France* sees Men and even Kings obey his Orders. He adds, That the First commands and prays, the Second sees oft times more effected than he commanded, and that the Third commands many brave Souldiers, and is well nigh obeyed by Crown'd Heads. There appears no Hate or Animosity in him, in what he writes against the *Pope*. In Discoursing of the *Emperor* and King of *Spain*, he says, That both of them having Provinces of such vast Extent, they are not much concerned at the Losses they sustain.

He believed that *England* was more powerful than the *Empire*, and *Spain* at Sea. He apprehended more the Counsels of the *Republick of Venice*, than their Arms. He magnifies what passed in the Wars of *Candy*, which the *Venetians* supported with so much Bravery against the Forces of the *Ottoman Empire*. The *Genoese* with him are perfect *Chymists*. He speaks of the last Plague, and last War, that this *Commonwealth* hath been afflicted with; he touches something of the late Conspiracy against this State by *Raggi* and *Torne*; and to shew, that he understood their History, he says somewhat of *Vachero* and *Balbi*.

Thou wilt see, Reader, by the Progress of the Work, what this secret Envoy of the *Ottoman Port*, thought of the other Princes of *Italy*, and those of the *North*: And I have drawn his Picture, because thou maist understand better what I give thee of him.

To the Reader.

This *Arabian* (for he declares himself in his Writings, to have been of that Nation) having been taken and made a Slave by the *Christians*, was brought into *Sicily*, where he applyed himself to Learning. He studied *Logick* in his Captivity, and applyed himself much to *History*; he overcame them by suffering with Patience the Blows of his Master, who often beat him for endeavouring to acquire those Lights, which this Brute had not. And finally, after much Labour, great Assiduity and long Watchings, he came, as he writes himself, to understand *Greek* and *Latin Authors*; he had Commerce afterwards with the best Masters; and during his sojourning in the *French Court*, he joined Experience to the Knowledge he had acquired.

He explains himself neatly, and speaks of Things with great Frankness. His Style shews a great liberty of Spirit, and never Passion; and if it appear that he accommodates himself to the Fashion of the Court, one may see that it is not out of design to please, but that he wisely conforms himself sometimes to the *Genius's* of Nations.

Thou wilt find in his Letters *Wit* and *Learning*. If sometimes he appears tart, 'tis to shew his Vivacity, not disoblige; and he appears all over fully instructed in *Ancient* and *Modern History*. He is very reserved when he blames, and seems perswaded when he praises. When he speaks to the great Men of the *Port*, his Style is very grave; and he changes when he writes to meaner Persons. He never tells News that he is not assured of, nor thinks of divining Things that seem obscure to him.

He

To the Reader.

He gives rare Lessons when he writes of the Revolutions of *Catalonia*, the Kingdoms of *Naples*, *Portugal* and *England*, which happened in our Days; with strange Circumstances, terrible Murders, and the Death of a Potent King, Martyr'd by his own Subjects upon a Scaffold, before his own Door.

He weighs much the Duke of *Guise*'s hardy Resolution of going to *Naples*, to succour the Revolted there; and he reasons not as a *Barbarian*, but like an able States-man, and wise Philosopher, on the Rise and Ruin of States. He always discourses with Liberty, and what he says, is filled with solid and agreeable Thoughts. He speaks sometimes of the Cruelty and Tyranny of the *Turks*, of the Violence of the Ministers of the *Port*, and upon the precipitated Death which many of the *Sultans*, *Bashas* and *Vizirs* are forced to suffer. But this Language is only to his Friends and Confidants.

However, though these Letters be neither *Greek* nor *Latin*, nor written by a *Christian*, they contain nothing of Barbarous; and though the Ignorant be in great Numbers amongst the *Turks*, there are yet Men of great Understanding, that write the *Annals* of the *Ottoman Empire*, though they are not easily come by; for, their Books not being Printed, they scarce ever reach us. We may notwithstanding believe, That amongst this Nation, that we term Barbarous, there are great and wise Captains, good Men, and learned Authors; as we have amongst us *Generals* without Conduct, Hypocritical

To the Reader.

critical Votaries, and ignorant Fellows that pretend to be Masters.

To justifie what I affirm of the *Turks*, let us but consider their Victories, which have gained them so many Kingdoms, their Power at Sea, their Exactness to punish Crimes, and to reward Merit. As for Printing, they would never endure it amongst them. A *Grand Vizir's* Judgment of it was remarkable, which shews rather their Prudence than any effect of their Ignorance. A famous Printer of *Holland*, by Religion a *Jew*, came to *Constantinople*, bringing Presses with him, with Characters of all Sorts of *Idioms*, particularly *Arabick, Turk, Greek, and Persian Letters*, with design to introduce the use of Printing into that great City. As soon as the *Vizir* was informed of it, he caused the *Jew* to be Hanged, and broke all his Engines, and Millions of Characters which he had brought; declaring, it would be a great Cruelty, that One Man should, to enrich himself, take the Bread out of the Mouths of Eleven Thousand Scribes, who gained their Livings at *Constantinople* by their Pens.

Peruse, Gentle Reader, what I offer, without fear of tiring thy self, or being deceived. As *Christian Authors* think of nothing ordinarily, but of writing *Panegyricks* in hopes of Reward, we have reason to believe not to find all the Truth in their Works. Interest and Passion do often make good Princes pass for Tyrants, and unjust and cruel Princes, are sometimes transferred to Posterity for Models of Justice and Clemency. This occasions Histories

To the Reader.

Stories which issue from so corrupt a Source, to serve like a pitch'd Field for *Modern Writers*, where the one and the other combat for the destruction of Truth ; the one falsely reporting what they have heard ; and the other, by as badly representing the things they seem to witness. Most Princes will have their Altars, and then 'tis no wonder if there are Priests found to sacrifice to Falshood, and Idolaters to deface the Statue of Truth.

There is no *General* that will not always seem Conqueror, and Princes never confess their Losses, which occasions a Confusion, and the Actions of Men do thereby become doubtful.

How many times have we seen both the Victors and Vanquished make Bonfires for their Successes ? And, in our Days, we have known the *French* rejoice, and the *Spaniards* and *Germans* sing their *Te Deum* for the same Thing.

As we are, perhaps, now less just than in Ages past, it is difficult to write Things as they are ; particularly during the Lives of Princes ; whose History cannot be writ without Fear, nor the Truth said without Danger. For these Reasons, we ought not to question the Credit of our *Arabian*, who reports with Liberty what came to his Knowledge : Besides, he being an universal Enemy to *Christianity*, and a concealed one, neither disengaged or gained by any, and religiously true to his *Prince*, whom he adores as a *Divinity*; it cannot be imagined, that he says any thing for Fear or Favour.

As

To the Reader.

As these Relations have been read with Attention and diligently examined, we may be assured of an exact History, abounding in considerable Events; and this History being separated into Letters, as the Author writ them, the Reader may read them without repining. If he will not acknowledge the *Translator's* Pains, let him at least receive the Labours of a dead Man with Civility, one that never dreamt his *Memorials* would be printed, and that served his Master faithfully.

These Sentiments made him exactly follow that Sentence of S. *Austin*, found in the Front of his Works :

Where Love is, there is no Labour ; and if there be Labour, the Labour is loved.

The *Translator* hath thought fit to retrench some Ceremonies, and proud Titles of the Eastern People. What is represented here, is in a familiar Style, such as the Ancient *Latins* used in their Writings to their *Consuls*, *Dictators* and *Emperors* themselves. And, if the Translation be not Elegant as the *Arabick*, do not accuse the Author, seeing, it is not possible to reach the Force and Beauty of the Original.

Have moreover some Respect for the Memory of this *Mahometan*; for, living unknown, he was safe from the Insults of the Great Ones, so that he might write Truth without Danger, which ordinarily is disguised by Fear or Avarice, having still reported the Transactions of *Christians*, with no less Truth than Eloquence.

If

To the Reader.

If what I have said cannot satisfy the Curious, expect the rest of these Letters, which will be found full of Great *Actions*, Profitable *Instructions*, and Good *Morals*. Thank God however, who raises Men that employ themselves in vanquishing Ignorance and Idleness. And in rendering Justice to *Mahmut*, a passionate Slave for the Interest of his Master and the Truth; have some Goodness for the *Translator*; who being born free, acknowledges no Master, but God, his King, and his Reason.

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LET-

LETTERS

Writ by

A SPY at PARIS.

VOL. I.

BOOK I.

LETTER I.

*Mahmut the Arabian, and Vilest of the
Grand Signior's Slaves, to Hafsnadar-
bassy, Chief Treasurer to his Highness at
Constantinople.*

I Have at length finished my Journey, after One hundred and forty days March, arriving at *Paris*, the 4th. of this present *Moon*, according to the *Chryſtians* Style. I made no stay in *Hungary*, yet sojourned One and forty Days at *Vien-na*; where I observ'd all the Motions of that *Court*, according as I was ordered; of which I shall not now speak, having given a full Account to the ever Invincible *Vizir Arem*. Being but newly arrived, I scarce know any Body, and am as little known myself.

self. I have suffered my Hair, to grow a little below my Ears; and, as to my Lodging, 'tis in the House of an old *Flemming*, where my Room is so small, that Jealousie it self can scarce enter. And because I will have no Enemy near me, I will therefore admit of no Servant.

Being of low Stature, of an ill-favoured Countenance, ill-shap'd, and by Nature not given to Talkativeness, I shall the better conceal my self. Instead of my Name, *Mahmut the Arabian*, I have taken on me, that of *Titus the Moldavian*; and, with a little Cassock of black Serge, which is the Habit I have chosen, I make two Figures; being in Heart what I ought to be; but Outwardly, and in Appearance, what I never intend.

Carcoa at Vienna, furnishes me with Bread and Water, supplying me with just enough to Live, and I desire no more. The Eggs here, are dearer than Pullets with you. It is to him that I will address my Letters.

Eliachim the Jew came to see me, who seems to be sufficiently informed of what passes in the World, and will be an useful Man to me: Yet I will never trust him more than I need. Although I have a Dispensation from the *Mufri* for Lying, and false Oaths, which I shall be obliged to make; yet, I have still some Qualms on my Mind. However, our Sovereign must be served; and, I can commit no Sin, as long as this is my sole End. As for the Intelligence which I shall send, none shall come from me but what is true, unless I be first deceived my self.

It will be hard for me to mention any Thing considerable of a City which is not to be viewed in One day, I having been there but Seven. 'Tis peopled like the Borders of the Sea with Sand, the Inhabitants lodging to the very Cock-lofts; and Houses are built on the Bridges.

This

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This great City is divided by a River, and both Parts of it are joined by a great Bridge of Stone, well built and very stately. In the Midst of it is seen, an Horse of Brass, with the Statue of *Henry IV.* which bestrides it; whose Heroick Actions have justly surnamed him *The Great*, and he seems still to command this Capital of the Kingdom. The other Bridges being full of Houses, are not seen, appearing as if they had been made for the City, not the River.

The King's Palace is an ancient Building, yet retains a certain Majesty, which denotes the Grandeur of its Master: Within it appears a Desart; for, the Court is always abroad, or in the Army.

A Church-man, term'd at *Rome* a *Cardinal*, is the Principal Minister of State; his Name is *Armand du Plessis, Cardinal of Richlieu*. He is esteem'd a great Politician, a Man of Wit and Action, and every way fitted for the Place he holds.

All the People make Vows to Heaven, That
their King may become a Father ; for, the Queen
has been barren these many Years.

I go into the Churches, as a *Christian*; and when I seem attentive to their Mysteries, I hold our sacred *Alcoran* in my Hands, addressing my Prayers to our *Holy Prophet*; and thus behaving my self, I give no Offence. I avoid Disputes, mind my own Concerns, and do nothing which may endanger my Salvation.

Preserve thy Health, and expect to hear from me, as oft as the Interest of our Great and Mighty Monarch requires, who is the Master of my Life and Affections.

I make thee no present of my Services : for, they
be devoted to that *Lord*, whose Slave thou art as
well as I. The Letters I write for the future, shall
be directed to the Ministers of the *Divan*.

Live with the Piety of a good *Mussulman*, and the Prudence of an able Minister, and preserve the *Treasure as thine own Heart*, (which thou knowest) is the last expiring.

Paris, 11th. of the 9th. Moon, of the Year 1637,
according to the Christian Style.

LETTER II.

To the same Hafsnadarbassy.

I Had too good an Opinion of my self, and did not sufficiently consider to whom I wrote, when I attempted, in so little a time, to give thee an Account of the Court of *France*, and how this King lives. An old *Arabian* was wont to say, *To have a perfect Knowledge of Things, we must know them more than Once, and forget them Thrice, to the end, that learning them a Fourth time, they may become perfectly our own.* This will instruct me how to write to my Friends hereafter; not as I understand Affairs, but as they ought to be understood: For, once well done, is better than twice ill done.

I think I may say, the *Spaniards* want Ground themselves, by taking an handful from others. Two and Twenty of their Galleys, with some other small Vessels, have taken two small Islands named *St. Margaret's* and *St. Honorat's*, which lie over against *Provence*, and are barren and unprofitable Places, and will serve to little purpose, unless for Ports; and 'tis also a question, how long they will hold them.

The War betwixt these Two Nations is like to continue, especially from the Death of the two *Italian*

lian Princes, Victor Amade, Duke of Savoy, and Charles Gorague, Duke of Mantua.

I believe it an Effect of Providence, that these Two Nations know not their own Interest, or knowing it neglect it. Heaven is more kind to us; for, as our Empire transcends all others in Strength and Greatness, so it does in Unity and Concord, by which means 'tis in our power to make War or live in Peace. The *Christians* never consider the Advantage they lose, and the Good they may acquire by attacking of us, whom they yet hate and treat as *Barbarians*.

The Archbishop of Bourdeaux is at present General of the French Naval Forces; who though a Priest, is yet permitted to turn *Tarpaulin* and Soldier: For my part, I understand not how a Prelate of his Rank can forsake his Flock, his Altar and his Function. If what the Christians say be true, but that is nothing to us; and the King of France being so enlightened a Prince, and employing him, as he does, he must needs be a good Seaman and Soldier.

To say no more in this Matter, *For Princes of what Religion soever they be, are always sacred, and not to be approached but with Respect, seeing their Doings lie above the Reach of a common Capacity.*

I would fain hear of the *Grand Signior's* Health ;
for, when he is well, all the World is so to me, and
without him I am nothing. I will not write so soon
to the *Grand Vizir*, being desirous to write what
passes here with more Exactness.

I am in this Place, like a Man lost in Confusion ;
for, this Town seems rather a Province than a City.
All is Hurry and Noise, every Body brushing about after Action. The Men for the most part are for Martial Exploits, either at Sea or Land, and as to the Women, they are not idle, employing themselves as becomes them, either in the Shops or Kitchens. Yet they take more care to shew

themselves, than ours do to hide themselves. Do thou be careful of thy Health, for I shall never be Miserable having thee to my Friend.

Paris, 25th. of the 10th. Moon,
of the Year, 1637.

LETTER III.

To Darnish Mehemet Bassa.

I Have been at a Ceremony which I am willing to see often, to give an Account of it in my Letters ; 'tis the *Te Deum*, which *Christian* Princes cause to be sung in their Churches, on the gaining any considerable Advantage over their Enemies ; which *Te Deum* is an Hymn composed by two of their Saints, to wit, *Ambrose* and *Austin*. When the *French* beat the *Spaniards* they sing the *Te Deum*, and when these vanquish their Enemies they do the same. These Two Nations do the Duty of the *Musulmans*, in destroying one another ; and when this is done, they give *God* Thanks for the Evil they have committed. Whence we may judge of the Wisdom and Piety of the *Mahometans*, amongst whom there's seldom seen an open War ; and, if it should happen, 'tis generally Condemned.

The Rejoicing of the *French* proceeds hence ; the *Spaniards* had besieged *Lewate*, a small Peninsula in *Languedoc*, which is but four Leagues round, with Two Ports, where a few Galleys, and Four small Vessels may Anchor in safety. The Place was attack'd by the *Spaniards* with much Heat, but was afterwards given over with as great Loss. The *Affailants* being obliged to make a Retreat,

not

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not unlike a shameful Flight; quitted their Baggage, their Arms and all their other Provision.

Count Serbellon offered at first to *Barris*, who commanded the Place, a great Sum of Money, which was to be attended with a constant Pension; which refused, they were necessitated to betake themselves to Force, by which, in short, the *Spaniards* were entirely defeated. *Serbellon* withdrew towards *Perpignan*, with the Duke of *Cardona's* Son, who was Viceroy of *Catalonia*. He lost all his Tents, his Plate, and the Money designed for Payment of the Army: And I will say yet more, that he has lost the Reputation of a good Captain and valiant Soldier, *until he can recover an Opportunity to Fight and Vanquish*. This Victory must have been of Consequence, and very Glorious, seeing the King assisted in Person, together with the Queen, Two Cardinals, the Council of State, and that of the Finances, and that which they call here, *the Courts Sovereign*, which are a Company of Men chosen to judge others. Besides these, there was an innumerable Concourse of People, who testified their Joy for the Advantage gained by their King, notwithstanding it be at the Cost of their Brethren of the same Religion.

Live happily, and conserve thy Honour as thy Life.

Paris, 25th. of the 10th. Moon,
of the Year 1637.

LETTER IV.

To Isouf his Kinsman.

I Tell thee I live, and am well. I have received no News from thee ; perhaps thou thoughtest me Dead. I Salute thee first with my Letters, though thou oughtest to have begun. If thou art ashamed of my Kindred, accuse thy Parents, by whom thou art become of the same Family. But be not ungrateful to them, nor forgetful of the Good thou haft received from me. Thou shalt now know where I am and ought to stay, and mayest answer me if thou wilt. Believe in the mean time the Counsel I give thee, although thou dost not demand it. Be devout in thy Religion without Hypocrisie, and remember there is no more Gods but One ; as also, that the Favourite, and sent of God, is Mabomet, his Prophet. After that, love thy Master, without desiring any thing more than the Execution of his Pleasure. Embrace thy Father as from me, and give thy Mother a Kiss, saluting her as my Sister and Friend, which is the most endearing Title that Antiquity could invent for Persons, who had the same Sentiments of Affection. Live happily, and conserve thy Chastity.

Paris, 25th. of the 10th. Moon,
of the Year 1637.

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LETTER V.

To the Aga of the Janizaries.

I Shall giye thee some Pleasure in telling thee, that the *Christians* lose easier than they acquire. It seems, the Marquess *Ambrose Spinola*, whom all the World took for a great Captain, has lost much of his Reputation ; seeing, that a Place is lost in Eleven Weeks, which he had formerly besieged Eleven Months, and where he had expended Eleven Millions. If these Circumstances are true, they are very extraordinary. However, he shall continue a Great Captain in my Opinion ; and it is ordinary enough to see that lost in a little Time, by the Cowardliness of one, which has not been acquired in a great while by the Valour of a whole Army.

The Prince of *Orange* hath taken *Breda*, a Place of great Importance, which had been surrendered Twelve Years and Three Months since, to the said *Spinola*, who commanded the Army of *Spain*. This Conquest is great ; for, 'twas the general Opinion, the Place could not be taken but by Famine ; yet hath it been constrained to yield, by the continual Fire and Valour of the Besiegers.

Had not the *Hollanders* become Masters of this Place, they had been, as it were, block'd up on the side of *Brabant*, and had the Enemy always at their Gates ; whereas, now they are more at large. We ought to rejoice rather at their Acquisitions, than those of the *Spaniards*, with whom we never had Peace.

This Place is fortified with much Regularity. It hath fifteen Bastions, besides some little Forts on the Moat side. There are five Horn-works without. The Place is considerable for its Greatnes.

It contains Five thousand Houses, with great Gardens, and there are three principal Gates.

I mention these Particulars, because thou art a Man of War. Receive my Letter kindly; believe me thy Friend, and do not doubt of my Fidelity. If thou wilt add to thy Valour by new Merit, which will heighten the Consideration Men have for thee, I will teach thee a Secret, which will not be very Expensive, but very Delightful. Read at Times the Histories of others, and particularly those of the Greatest and most Fortunate Princes, and their Captains. Imitate rather the Wise, than those who have only signalized themselves by their Valour. To conclude, be conversant in Histories, but chuse always the best, I mean such as cannot be suspected for Lyes. Thou canst not fail of good Books, both *Greek* and *Arabick*, which are Translated into the *Turkish* and *Persian* Tongues. Thou wilt learn to be wise by the Folly of others, and wilt become yet more prudent, by observing the sage Conduct of such who performed Great Actions: Above all Things, never neglect to make serious Reflections upon the least Events. It happens sometimes, that Passages are found in Books that seem of no Consequence, which may yet be of Use in important Occasions, for the clearing of Difficulties. And for Example, learn this from a Great King, *Henry IV.* who Conquered his Kingdom by the Dint of his Sword.

I will finish with a worthy Saying of Marques Spinola's, which I think is to the purpose. He saith, That a Captain's Sword must be tied to his Heart, his Heart fixt to his Head, and Conducted by his Judgment; which ought particularly to be formed by the reading of Histories. Love me as much as I esteem thee, and thou wilt never love me enough.

Paris, 25th. of the 10th. Moon,
of the Year 1637.

LET:

LETTER VI.

To Mehemet, *Page Eunuch to the Sultan-Mother.*

THOU haft spent Fourteen Years in the *Seraglio*, and to thy Unhappiness, always been in the Service of Women; serve now a Man, who is certainly somewhat more than a Woman. Thou knowest, the Confidence we have in each other is arrived to that Degree, as to discover our Failings to each other, and to suffer them. Seeing I am at present far off, and by Consequence the more exposed to Criticks and ill Offices, do not forget the Interests of thy Friend. Watch Day and Night for the Advantage of my Life. Observé, search and endeavour to penetrate what People discourse of me, and what is said concerning me at Court. Our Great Emperor, sent me hither to observe what passes here, and render him an Account. I know I am where I ought to practise what I am commanded to do, but I do not yet know whether I shall return to the Place where I would willingly end my Days. Most things are done on that side, but they are not all equally performed. I have therefore more just Reason to apprehend, that all Men do know that I shall acquit my self with Fidelity, of the Orders I have received. Consider how far his Unhappiness doth extend, who serves another, who is Master of so many Millions of Subjects.

I will inform thee of two Things, whereof thou shalt tell the first to the *Bassa* of the Sea, and the other to the *Mufti's* Vicar. We are told, that the King of *England* hath set forth a Vessel upon the *British Ocean*, of such Prodigious Greatness, that

that it exceeds all others as well in Force as Vastness. It is Armed with one Hundred and Twenty Brass Guns. It draws Unrigg'd, Seventeen Foot of Water, and its Bulk is Eleven hundred Tun. 'Tis reported, that it cost Two Millions of Piasters, and as if it were the King of all other Ships, it is called *The Sovereign*. The Second News is, a Prodigy that happened in Upper Saxony, which finds but a little Credit with the Wise, but is easily believed by the Women, and the Common-People.

They say, That at Dresden, one of the Duke of Saxony's Courtiers having cut a piece of boiled Beef, there issued so much Blood out of it, that the Elector's Table was wholly covered with it; which extreamly troubled this Prince, looking upon the Adventure as a Presage of Famine and War. Let me hear often from thee, and of our Friends; but, make no Confidence to any, of that which is betwixt us. Thou shalt learn from me Secrets of great Importance, provided thou be Faithful and Discreet. God grant thee in an instant, the Good which I shall wish to acquire in my whole Life.

Paris, 15th. of the 11th. Moon,
of the Year 1637.

LETTER VII.

To the Invincible Vizir Azem.

SEEING thou haft acquired the Knowledge of Things present, by thy Prudence and rare Understanding, and haft desired me to inform thee of those Things which shall happen in the Places whi-

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whither thou haft sent me ; I will endeavour to penetrate into Affairs the most secret, to the end that nothing in this World may be hid from thee.

At present, there are but few Actions in *Christen-dom* which deserve to be reported ; and, thou art sufficiently instructed in the Affairs of *France*, and touching the Person of her King. I expect to inform thee of Events, which at the same time may divert thee, and instruct thee. The Prince is called *Henry the Just*. He cannot be called *the Happy*, for, having as yet no Son to succeed him, there will be always Occasion of Trouble in his Kingdom : Nor is there any Hopes that the Queen may prove with Child, by Reason of her long Barrennes. If the King will resolve to be divorced from her, and take another, it cannot be effected without *Rome* ; and *Rome*, the *Musli*, and all their *Priests*, will, according to their usual Manner, raise so many Difficulties, and be so long before they determine, that it will be a hard Matter to extort from them, that Consent which the Laws of the *Christians* render necessary for the dissolving a First Marriage. Certainly, this Slavery which doth thus subject the *Christian* Princes, is hard ; but, it is a Point of their Law, which being of no Importance to thee, I will trouble thee no more with it. This Defect of a Successor in the King of *France*, is of great Advantage to the *Spaniards* ; and one would think, Heaven had created this Nation to be Enemies to the *French*. It seems moreover, there is a secret Violence which entertains an Antipathy betwixt the Two Nations ; which enforces a belief, that there can never be a solid Peace betwixt them.

Thou haft already understood from those I writ to, and who dare hide nothing from thee, what hath happened here during the small time of my sojourning in these Quarters. I will not repeat little Things

Things ; the Greatness of thy *Genius*, and the Eminency of thy Employment, have put thee far above every Thing that is not Extraordinary, that we ought to inform thee of nothing but transcending Events.

I will not entertain thee with the taking of the Old Town of *Sally*, nor of the Disorders in the New. Thou wilt have learned more swiftly from the Coasts of *Africk*, Advices of the Hostile Acts which the *English* have committed with their Ships of War, against that City, which the King of *Morocco* protects.

The Attempt was great, and is discoursed of here as a hardy Enterprise. The Vastness of thy Understanding, will easily judge of the Consequence.

They say here, that the King of *France* has writ to *Rome*, that he will willingly resolve to make a long Cessation of Arms with his Enemies. If that happens, this Repose will serve but to encrease the Forces of both sides, which may hereafter render the War more cruel. In the mean Time, 'tis thought they design a General Peace, but Time will discover to the Politicians, what we cannot at present divine.

This Court is Great and Magnificent. It stays not long in a Place, and is very seldom at *Paris*; being in the Camp amongst the Armies, or for Pleasure in the Country.

The *Genius* of the Courtiers is different, but they have an equal Inclination for two Things very opposite, *War* and *Love*; and apply themselves to both with much Constancy.

The Religion which they call *Protestant*, and which has been the occasion of so much Disturbance to the Kingdom, is now low, by the Surrender of *Roebell*, which was, as thou knowest, the Principal Bulwark of those of that Party.

It seems this King will imitate our Mighty and Formidable Emperors, and will regulate his Conduct by thine, in not suffering within his State Two Religions which are opposite.

The Kingdom is notwithstanding, as yet, full of Trouble. Cardinal *Richlieu* (who holds the Helm of Affairs in *France*, as thou directest that of the Empire of the World) seems, as may be said, in the midst of a Tempest, and hath Reason enough to apprehend Danger; for, there are an infinite number of People, who follow the Standards of *Luther* and *Calvin*, who have no other Thoughts but of his Ruine.

In the mean time, the Power of *France* seems mighty Great, and 'tis to be apprehended, it may in Time augment infinitely.

Thou knowest, *Invincible Bassa*, what the Ancient *Gauls* did in Old Time. They were called *Gallogrecians*; for having over-run *Italy* and sack'd *Rome*, they settled in the middle of *Asia*, and could not be overcome but by the *Romans*: because the Heavens had ordained, that the *Romans* should subjugate all Nations. But now that these *Gauls* are no more, and there are no more of these brave *Romans*, we must pray the Infinite Goodness of the most High, that the Power of these Modern *Gauls* may be limited. If the *French* however would do, what a *Spaniard*, who fled from the Passion of *Philip II.* counselled *Henry IV.* their King, which was, To set himself right with *Rome*, to have a great Power at Sea, and a Counsel composed of Wise, Secret and Faithful Men; by that means, he might one day perhaps equal the Ancient *Romans*. I think he that gave this Advice was named *Amonio Perez*.

I observe every thing with Care, but shall observe them nearer for the future. It appears to me, that the *Genius* of this Nation is to aggrandize it self, and extend its Limits. The

The French have a common saying, That Kings having nothing above them that may limit them, God hath given the Empire of the Earth to the strongest. They add, That Adam left no Kingdoms to his Children, but that they made them for themselves. They glory in certain Prophecies, which promise them the Empire of the World. In relating this, I tell what they say, not what ought to happen. They entertain here the same Hatred for us, as others do when our Power is Formidable; but, wise Men who have Knowledge of our History, speak with more Admiration of the Ottoman Empire, than of that of the Romans; and if these last were restored by the Civil Wars which tore them in pieces, the other will encrease and maintain it self, by the great Pre-cautions used to hinder them, and by the Union of their Forces.

Thou knowest more of the Extent of the City of Paris, than I can tell thee. It appears to me, great and full of People; but Constantinople is yet Greater, and more Populous.

Thou wilt pardon me after all, if I make not a certain Judgment of a Nation, which I do not yet well comprehend. However, I will assure thee, the French are no Fools, and I believe never were. They do not love Novelty through Levity, but for Reason of State; and when they are unconstant, it is not to do Ill, but to acquire Good. They are Happy and Unfortunate in Wars, like others; but, what is considerable, They do not combat their Enemies because they hate them, but in Obedience to their Prince, which occasions the great Discipline which is in their Armies. And, what seems worthy of Reflection, is, That they love their King by Inclination; and, this Love produces in them, that which our Attachement to the Precepts of the Law, does in the Hearts of the best Turks. I use this Comparison, which I learnt from thee, who

who art the Wisest Man in the World ; from whose Mouth I have heard, as from an Oracle, That it is not much material, whether Subjects love their Master by Inclination or Fear, provided they always faithfully serve him, and are always humble.

If ever it happen I am discovered, thou wilt do me a great Honour to let me know, If I ought to avow my self an Agent from the *sublime Port* ; or, whether I ought to die without confessing any Thing.

I end with my Head in the Dufft, without ever ceasing to supplicate the Most High, that he will shower his continued Happiness upon thee and the Empire.

Paris, 15th. of the 11th. Moon,
of the Year 1637.

LETTER VIII.

To Muzlu Reis Effendi, Principal Secretary
of the Ottoman Empire.

This is the Second Letter which I have writ to thee. My *Dispatches* hitherto have not been filled with Things of great Importance, by reason I have not yet had Time to learn them. I wish greatly to write what may please thee. Receive therefore what I offer kindly, and be perswaded, That I fear thy Censures, as much as if I did deserve them.

I live here according to the Instructions which were given me, and live easie enough. The Country is good and fat, the Men good Companions, are frank and seem Discreet.

I have not as yet any Acquaintance with Women, and yet it is necessary I find Means to introduce my self into their Companies. It is a Sex that will not pardon, when they think themselves neglected. They are proper to discover Things one would know, and to say them when one would have them published; and likewise, they as much penetrate into the Secrets of Hearts, as the most refined and spirituall Courtiers. Further, there are many of them, that can conceal nothing, but what they do not know.

I frequent not the *Monks* but when necessitated. If I see them, it is to seem Devout, upon Design of being introduced by them into the House of a Minister of State, when I teach his Son the *Greek Language*.

We must not expect to find here the great Tranquillity which is at *Constantinople*. The Town is so full of Coaches, of Horses and Waggons, that the Noise surpasses Imagination. Thou wilt certainly find it strange, that Men who are in Health, and have no sore Legs, should cause themselves to be drawn in an Engine with four Wheels; but I more wonder to see, these same Men can resolve to suffer the Inconveniency of the Noise, and of the Expence which they throw away out of Vanity. The more moderate *French*, which do not approve of this Luxury, say, That in the Time of *Henry III.* there were but Three Coaches in *Paris*, whereof two were the Kings. But the number is now so great, that they are not to be counted.

I can tell thee no more of the *Genius of the French*, thou knowest it perfectly. There is in all their Actions a Spirit very delicate, and an Activity like that of Fire.

It seems, as if none but they knew the short Duration of Man's Life: they do every Thing with so much haste, as if they had but one Day to live.

If they go on Foot, they run; if they ride, they fly; and if they speak, they eat up half their Words. They love new Inventions passionately. I can say nothing certain of their Fidelity, though methinks we might suspect such, who do not read as they write, nor write as they speak. They love Money, which they look upon as the first Matter, and second Cause of all Things: They well-nigh adore it, and that is the Original Sin of all Nations.

Paris ought to be destroyed, to enrich many Cities in Europe. Whence thou mayst comprehend her Greatness, her Traffick, how Rich she is, and how all Sorts of Arts do flourish in her.

The French Nobility is always ready to get on Horseback at their King's Commands: And they love War so well, that it is to be supposed, we should have enough to do with them, if we were as near them as the Spaniards, and they did not want Infantry.

I shall hereafter observe every Circumstance with so much Care, as well in this Kingdom as elsewhere, that nothing shall escape me. In the mean Time, I shall endeavour to get Acquaintance; but shall want more Money than is allowed me, to answer what is expected from me. Two Chequins a Day, are more than enough to support a Man that will live like a Cynick, but not sufficient to introduce me into Houses, to dive into their Secrets, and enable me to discover the Affairs of most Importance, according to my Commission; so that thou must assist me to obtain more.

I hope to succeed in my Employment, if thou dost not refuse me thy Assistance, finding no Difficulty in the Execution of my Orders, but the Necessity of Lying, when I pass for a Christian. I fancy I see Mabomet in a Rage, and believe my Soul lost; though I am from my Heart more faithful in my Religion, than all the Mabometans put together.

gether. Seeing I am resolved to do a Thing to which I have so much Aversion, thou mayest be assured, I will bear all the Evil imaginable that can happen to me with Firmness, though in all appearance I ought to hope nothing but Good.

Deliver, I beseech thee, this inclosed Letter into the Hands of the most Venerable *Mufti*, and extort from him, if possible, a Solution of my Doubts. There is nothing that touches me nearer, than what regards my Religion, and with my Religion the Service of my Emperor.

Paris, 15th of the 11th. Moon,
of the Year 1637.

LETTER IX.

To the Musti, Prince of the Religion of
the Turks.

I Will die a true *Mussulman*, though I should see all the Crosses of the *Carthaginians* set up for my Punishment, and had before mine Eyes, all the Instruments of the most Cruel Tortures, that the Enemies of our Holy Religion could invent. But, seeing there is no Question at present of dying, but of living to serve my Emperor, I beg of thee, Sovereign Prelate, that thou wilt be pleased to conserve my Innocence, in giving me an ample Absolution, or in imposing a Penance that may cancel all my Crimes.

Paris hath always been the Residence of the King of France; whence it is, that the Exercise of no other Religion but the *Christian*, is suffered there; and those who acknowledge the Bishop of *Rome* for their

their Head, have the principal Management of the Affairs of Religion ; and 'tis with these, that the Rites of the Latin Church are more strictly observed.

I live here in Appearance, as if I were a *Christian* and a *Catholick*. I enter into their Churches, assist at their Ceremonies, kneel before the Cross ; and I appear with great Devotion and Humility before the Images, which are had here in Veneration.

I know well enough, if the Life which I lead be not permitted me, as advantageous to the Affairs of State, and the Person of the *Grand Signior*, that I commit Sacrilege, acting as I do, contrary to the Precepts of *Mahomet*, expressed in his *Alcoran*.

I am guilty of violating the Law which is prescribed me, and deserve Death, if thou dost not, by approving this Life I am obliged to lead, assure me of both my Salvation and Life. 'Tis true, thou hast already given me Absolution from all the false Oaths I shall be necessitated to take, when they are for the Service of my Master ; but I am not assured this Absolution extends far enough to secure my Conscience, when I abuse Holy Things.

'Tis thy Province to decide this Point which is of such Importance to my Repose, which makes me expect thy Resolves with Impatience ; if thou thinkest a Faithful *Mussulman*, who conserves his Religion in his Heart, and lives, as I do, amongst the Enemies of the Law, worthy this Grace.

The Interest of my Conscience obliges me to demand, after what manner I ought to govern myself, when I see them, who are effectively what I seem to be, practise the same Acts of Religion.

The French will in a little Time celebrate their *Carnaval* or *Shrove-tide*. As soon as it is done, the *Catholicks* think of Fasting, having first assisted at a Ceremony, where Ashes are put upon their Foreheads,

heads, to make them remember, *they were formed out of the Dust, and shall return to Dust again.* It is at this Time they go to hear Sermons, their Priests explaining that which they call the *Gospel*, and frequent the Church more than ordinary. They apply themselves oftner to Works of Piety; and having purged their Consciences by Penances and secret Confessions, which one Man makes to another, they eat of a certain Bread, which they call *The Sacrament of the Eucharist*, where, after certain Words pronounced by their Priest, *they will have the Body of their Messias to be really present under those Apparent Species.*

This Ceremony is an Obligation that good *Christians* cannot dispense with, it being ordained by their Law, and by their Great Prelate, the Bishop of *Rome*. They commonly call it *Confession*, and *Communicating*, and Keeping *Easter*. Ought I hazzard my self in committing so horrid a Sacrilege, and tempt, as I may say, *God*, by so great a Superstition, and so irritate our *Great Prophet*? It may be said, perhaps, that many *Jews* have done the same Thing, and do it yet every day to preserve themselves more securely. But how many of them have been chaptised by visible Miracles from Heaven, and undergone terrible Punishments by the Ordinances of the Judges?

All these Reflections trouble my Spirit, O Holy Primate of the most Divine Law. I do not think it lawful, *to mock the Mysteries of any Religion whatsoever.* The God of the *Christians*, is the same that we adore; but *Their Religion* is quite opposite to *Ours*: There is a great Difference betwixt their *F E S V S Crucifi'd*, with all the Ignominies possible, as these *Infidels* do believe, and a *Mahomet* Immortal and Triumphant, a great *Legislator* and the Angular Stone of the first Empire of the World.

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Give me then positive Orders, to the end I may be eased of my Scruples, and may believe, That what thou permittest, may be an Effect of thy Justice, and not of a Toleration which may be pernicious to me.

It is true, I may wave all these things in feigning to have done them; but it will be more advantageous for my Affairs, not to exempt my self, if that may be without a Crime.

Teach then a most Obedient Slave, what thou shalt believe most conducible to the Glory of *God*, and most profitable for the Service of our *Sovereign Lord*. I do not send thee my Doubts to puzzle thee, but to draw from thy great and sublime *Genius*, such Lights as may dissipate the Darknesse I live in.

This done, Sovereign Prelate, remember thy Humble Servant, and pray our *Holy Prophet*, that he will keep me from perishing.

Paris, 15th. of the 11th. Moon,
of the Year 1637.

LETTER X.

To the Kaimacham.

I Received from thy Hand the first *Dispatch* that has been addressed to me from the *Sublime Port*, and I received it at the Beginning of the Year, according to the *Moons* of these *Infidels*. The Date is of the Month *Mielidge*. Thou order'ſt me to write to thee of *Two* Things, and to do *Three*. Thou wilt first know, If this King be Aged, and of perfect Health; and afterwards, If there be any

any Hopes that the Queen may have Children. Thou wouldest also have me send *bis Higbness* the Pictures of the King, the Cardinal of *Richlieu*, and the Eldest Son of the Prince of *Condé*.

As thou art one of the principal Supports of the Power of the *Sublime Port*, elevated above all the Thrones of the World, (after the *Vizer Azem*, whose Orders are the Rule of the Universe) Minister and first Slave of the happy Emperor of the *Ottomans*; I ought to do what thou commandest me.

I tell thee then, I have seen this King Thrice, nor doth he appear by his Countenance, by his Hair, or by his Shape, to be yet Old; neither would it be easie to divine the Number of his Years, if we were ignorant of the Day of his Birth; But, it is known to every Body, That this Prince was born the 27th. of the Ninth *Moon*, of the Year 1601, according to the Style of the *Christians*.

By this thou mayst justly calculate the Age of this Monarch, who though he is in his Flower, seems fading, because he hath as yet given no Heir to his Kingdom; besides, his Years being near Forty, surpass that of a Young Man; and 'tis observed, That few Princes arrive to a great Age.

The Queen may still lie in, if she prove with Child; which if it should happen after Twenty Three Years of Barrenness, 'tis certain, a Fruit which hath been so long in ripening, will give an ample Subject of reasoning to the Astrologers of *Europe*.

For my part, I fancy this King will scarce become a Father, unless he Repudiate this Wife and marry another.

It is not permitted to be inquisitive into the Cause of this Sterility. Hereby thou seest the Weakness of those *Christian* Princes, who are subjected to the Laws of *Rome*, which think it a Crime to give themselves Heirs that are not born of Lawful Wedlock;

lock ; tho' it often happens, that when such are wanting, this Kingdom is exposed to Ruin, by the Dissentions and *Civil Wars*, which, on these Occasions, are always inevitable.

The *Most High*, who hath always protected the Grandeur of the Ottoman Empire, hath left the *Infidels* in these Errors ; to the End, that he might give our most Mighty Monarch, who is the *Avenger* of the *Divine Unity*, an Eminence Superior to that of all Kings, who are his *Slaves* ; and at the same Time, made him Holy above all the *Saints* in the World, and permitted us to have Children, that may succeed us, from as many Wives as we can entertain ; the *Children of True Believers* being always Legitimate.

I humbly beg Pardon ; I forgot I spoke to thee, who art Wisdom it self, and to whom no Secrets of the Law or State are unknown.

I will send to *Carcoa* at *Vienna*, the Pictures of the King, of the Prince of *Conde's* Son, and of the Cardinal *Ricbieu*, according to the Orders I received from thee, and they shall be dispatch'd in little Time : I would to Heaven I could as easily send thee the Originals ; I should at one stroke disarm this Kingdom, which would thereby be suddenly involved in Fire and Blood.

The Habit I wear, and the manner after which I live, have already gained me many Friends. I find Means to go once a Week to *Court*. My Deformity protects me against the Jealousies of Husbands. Some People take me for a Wise Man, and discourse confidently in my Presence of Politicks and Affairs of State ; neither do I neglect the making Use of every Thing, which may be advantageous to me in my *Ministry*. Thus, in doing a Thing for the which I have much Aversion, I compass all I desire ; and I assure thee, upon my Faith, If thou wilt continue to protect me and assist

me with thy Counsels, I will do somewhat extraordinary.

I supplicate the Great God, to give a perpetual Health to thy Body, and make thy Soul enjoy upon Earth and in Heaven, the Felicity of the Blessed.

Paris, 1st. of the 1st. Moon,
of the Year 1638.

LETTER XI.

To Bedredin, Superior of the Convent of Dervises of Cogny in Natolia.

I Write to thee, who art Venerable by thy Age, and so many long Voyages, which thou hast made. Thou who hast been so many Times in Pilgrimage to *Arabia, Tartary, Persia*, and the Indies, always barefoot, and begging, out of pure Devotion to the *Saint of Saints*, our *Great Prophet Mahomet*.

I address this Letter to thee ; Thee, who bearest the Scars of five and twenty great Wounds ; Thee, who hast prayed nine and Fifty Times in the *Sacred Porch*, and adored the *Holy Mysteries* in the most retired *Sanctuary of Mecha*, and hast lived more than seventy Years of Religion amongst the *Dervises*, where thy Merit caused thee to be elected *Superior of the Convent in Natolia*.

Thou knowest well, that I serve him, who is Arbitrator of the Destiny of the Universe ; I mean the *Sultan, Sovereign of the World*. Learn what I heard here from the Mouth of *Christians*, and pardon me, if I have not sufficiently answered them ; but do not accuse me to have deserved Death, for having

having seemingly cursed our Holy Law, and *Him* that gave it us; and if I have seemed to reject his Successors, *Ali, Osman and Omar*, it was expedient that I should commit some Evil, not to lose the opportunity of doing much Good.

Thou knowest well, I am destined to serve; and, that being absolved from all the Perjuries I shall commit, I may transgress the Law by being permitted to lye. That suffices: Read my Letter, and learn how far their Malice does extend, who are Enemies to our Religion.

To instruct thee better in what has happened to me, I must tell thee, that amongst these *Infidels*, there is an Order of *Religious* much in *Vogue*, called *the Company of JESUS*: wherein, there is an infinite Company of Men, some more able than others in all sorts of Sciences sacred and profane; and, according to appearance, ought to be very recommendable for the Holiness of their Manners.

These *Religious*, who are ordinarily called *Jesuites*, have the Education of the Youth almost in all the Cities of *Europe*, as well as in the *Indies*; and many excellent Wits are brought up in the *Seminaries* they have establish'd. When they Preach, the People crowd to their *Sermons*. They are the *Confessors* of almost all the Princes and Monarchs of *Christendom*, who discover to them their Weaknesses, their Sins, and the Vices whereunto they are inclined; and receive from them, upon their Knees, like Slaves, such Penance as they think fit to impose on them.

A Man may say of them, That being Dispensers of Penances, they are also the Masters of Re-compences. They are Habited in a long Vest of black Wool, which descends to their Heels. They go not bare-foot, but their Vestments are simple. They observe great Modesty in all their Actions; they march with Gravity, never go alone, and suf-

fer not their Beards to grow. They apply themselves to edify the Good, and to correct the Bad.

The Founder of this Order was a Souldier, called *Ignatius*. The Spaniards will have him to have been of their Nation; and the French affirm, that he is of that Part of *Navarre*, which is subject to the Crown of France. If thou wouldest have me to speak the Truth, I think this Founder was a good Man, seeing all his Disciples are Men of Good Example, of great Modesty in their Actions, and very Discreet in all their Undertakings.

This *Ignatius* began to study his Grammar in his Seven and Thirtieth Year, which would make one believe, he took less Pains to become a Saint than a Scholar. His Enemies call his Disciples, the *Politicians of the Church*; and I, on the contrary, call them the *Camels of Esau*; because in bearing the Burthen of the Affairs of their Religion, they are loaded more than others, and forced to couch under their Burthens. There is one thing seems strange in them, to wit, that they should name themselves the *Religious of the Society of Jesus*; as if they had a design, to distinguish themselves from other Christians; and that this Title, which is particular to them, ought not only to agree to all the other *Religious*, but to all the Followers of the *Nazarite*.

If they follow the Precepts of their Father *Ignatius*, thou must needs approve their way of living. He has taught no other way than that of obedience, to those that profess his Order. He ordains, That those who enter into this Society, do abandon themselves to the Discretion of their Superiors. And they affirm, That if the Pope commands them to pass the Sea in a Vessel without Oars, without Sails, and without a Rudder, they would obey, and must pass. And some having reproached them, that there was Folly in such blind Obedience:

ence: They answer, That Wisdom ought to be observed in the Commandments, and that it ought not to be searched in Obedience. Make Reflection upon this Sentence, which is conformable to our *Laws*.

To inform thee of the Power and Greatness of this *Order*, it suffices to tell thee, That during Sixteen Years that this Souldier governed it, he saw an Hundred Colleges in *Italy*, in *Germany*, in *France*, and in *Spain*; and that in *Rome*, which was founded by *Borgia*, hath been, as may be said, the Parent of all the rest. Judge hereby the Number of their Houses, and Disciples.

Having one Day met with one of this *Society*, who understood the *Oriental Languages*: and who conversing with me, did not believe he discoursed with a *Mussulman*: I heard him vomit injurious, and fearful Imprecations against *Mahomet*, against his *Law*, and against all *true Believers*. I have so much Horror to write to thee all he said, that I will tell thee but some few of them; and the rather to divert thee, by the knowledge of the Errors of our *Enemies*, and also, that thou mayst not be afflited at some Things not very reasonable, which are observed in many of the Precepts of the *Law*, which we follow. Let this be said, as if I had not spoken it, seeing I pour frankly the Secrets of my Heart into thy Bosom; no ways doubting, but thou knowest to be silent in what may cause my Death. This *Jesuit* maintains, That the *Mussulmans* are not Wise in following the Precepts of a Drunkard, who forbade drinking of Wine, and committed Excesses himself, when he thought he was unobserved. He maintains further, That it is foolish to give Credit to

such a Fellow, who makes a Paradise to consist of Beautiful Women, where one may abandon himself to all sorts of Pleasure and Debauchery, and that he hath not foreseen a Hell, where he, and all his Followers, ought to suffer the Pains due to their Crimes. He adds further, That one must be very foolish to adore a Blasphemer, who hath commanded his Law should be maintained by the Sword, when it could not be supported by Reason.

The Father did not leave off so; he said, That seeing the *Alcoran* is filled with Dreams, with Bestialities, with Blasphemies and Impurities; the *Muftri's*, the Doctors and Interpreters of the Law, must be in a great Blindness, not to condemn a Possessed, an Enchanter, who gives for the Precepts of his Religion the committing of Violences, Robberies, and all that may satisfy the most Irregular Appetites. What Extravagancy, urged he, to adore the Heel of so vile a Slave as *Mahomet*, and to believe, upon his Report, that *Jacob's* Father was his Porter, to Defile his *Camel*, and to place it in *Heaven*? He adds further, That there is nothing so absurd, as to command the *Turks* to wash their Bodies, when their Souls are defiled with Filth; to give them at the same time Charity by Precept, and to command them Robberies by Devotion. It seems also to him foolish, to believe that *Mahomet* is the only *True Prophet*, the only agreeable Person to *God*; and to Swear afterwards, by One Hundred and Twenty Four Thousand Prophets. He still entertains me with this sort of Discourse.

But all this (O great *Dervis*) is nothing; he vomits yet this damnable Heresie, That the wick-
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edest Wretches, and the most detestable that ever liv'd, were *Judas*, *Mahomet*, and *Luther*; That these two last, as most impious, are the more tormented in Hell. *Judas*, he said, suffered less pains, because if he betrayed his *Lord*, he was one of the Instruments of the Redemption of all Mankind; whereas the others in damning themselves, damn'd also an infinite Number of other People. This *Fesuit* would have continued his Blasphemies, if Cardinal *Ricblieu*, in whose Anti-Chamber we were, had not come out of his Closet, to go to the King.

I had been silent all this while, because he gave me not a Moments liberty to speak. At length, he asked me at parting, If I was not of his Sentiments; and I answered precisely thus; My Father, If thou art a good Man, I approve what thou say'st, because thou speakeft out of true Zeal; but, If thou beest a Hypocrite, I disapprove all; because thou shalt be damned with *Mahomet*, and all the *Mussulmans*.

The *Fesuit* smiled, not comprehending the Venom which lay hid in my Answer. But, dost thou not believe, thou, who art a *Dervis*, the most illuminated, That a Man, of what Religion soever he be, provided he be a good Man, may be Happy after his Death? Tell me, I pray thee, thy Opinion herein; it is a Point very important to be decided.

As for me, I begin really to think, That there may be *Saints*, even amongst the *Christians*, as there are amongst us. I have seen and understand many Things that denote true Piety in some of them; and we must acknowledge, That the Precepts of their *Law* have somewhat of Just; and if they be well observed, they seem no less Holy to me than our own. They have one Article that puzzles me. They affirm, There is but one Truth;

so that we are lost, if we are not Christians, or they are damned, if they are not Mabometans.

And this is what I had to say to thee in this Matter ; but, I shall not end this Discourse, without some violent Scruples of Conscience. Pray the Great God with me, That he will illuminate my Understanding with inward Lights, until the Man promised by our *Holy Prophet* ; the Man, I say, who ought to be born of his Race, be descended upon the Earth ; who is to see all Kings humbled in his Presence, and to unite with *Jesus* the Two Religions that they may make but One.

In the mean Time let us live as honest Men, who have Sin in horror, like the Plague, which poisons the Soul ; and apply our selves, as much as in us lies, to what is truly Good ; and above all things, let us carefully observe this Precept, writ in the Book of their *Law*, but is not always imprinted in their Hearts, *Never do to others, no not thy Enemies, that which thou wouldest not have done wthy self.* A Duke of *Guise* gave an Example of this to all *France* ; and 't's what thou oughtest to preach in the yast Empire of the *Mussulmans*: This Prince surprized a Villain that would have Assassinated him, who confessed, that the Interest of his Religion (which was that of *Calvin*) had obliged him to form a Design to take him away, to deliver himself, and those of his Party, from so great an Enemy. The Duke, instead of causing him to suffer the Pains due to so black an Enterprise, Pardon him, contenting himself to tell him, *Friend, If thy Religion Obliged thee to Kill me, without bearing me, my Religion Obliges me to give thee thy Life and Liberty, now I have heard thee: Go thy ways, and amend thy self.* This Prince was then General of *Charles the IX's Army*.

Sage *Bedredin*, our *Mabomet* never shewed such generous Sentiments, when he prescribed in his

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Law this Precept against Christians, that had never Offended him; When you Encounter the Infidels, kill them, and cut off their Heads, imprison them, and keep them in Chains, until they have paid their Ransoms, or till you find it requisite to set them at Liberty. Persecute them until they have all submitted, or are entirely overthrown.

Observe in this Letter, what may be of use to thee. Pardon my Friendship, the frank Manner of Writing, and remember Mabmut in thy Prayers, who personates a Christian, and is in his Heart a most faithful Mussulman. If it be in thy Power to succour me, never do me any Injury. God protect and govern thy great Age to the last Moment.

Paris, 28th. of the 2d. Moon,
of the Year 1638.

LETTER XII.

To Chiurgi Muhammet Bassa.

THE Queen is with Child, when least expected, which occasions much Joy at Court, especially to the King; who, after so many Years of Marriage, will become a Father.

Thou, who hast applied thy self so long to the Studies of Astrology in the Schools of Egypt, yet makeft Profession of this Divine Art, which discovers thee Things the moft hidden to thee; who readeft so learnedly in the Book of Heaven, whatever the Stars have traced there, who haſt found the Moment of their Rising and Disappearing, with the Intervals betwixt these two Times, and the Causes which render their Motion quicker

or flower; thou, who penetrateth into the most hidden Secrets of Men, and knowest the Seasons of Famine, of Shipwrecks, of Victories, and of los's of Battels: Diving in God's Name, Great Interpreter of the *Secrets of Nature*, wiser than *Albuzazar* and *Ptolomy*, what will become of this Impregnation; and whether it be true, That this Child that's to be Born, has been more than two Hundred and Seventy Moons in forming?

If thou believest what I writ last to thee to be impossible, say nothing of it; it would be no Credit to me, to pass for the Author of a Novel, that has no grounds of Truth.

The City of *Paris*, is in an inconceivable Joy: and this Joy is spread all over *France*. Thou mayst perceive by that, the Passion of this People to see their King a Father. 'Tis true, they have much to hope by it; but it is as certain, they have yet much to apprehend, seeing all their Hopes vanish in an instant.

Nature uses all her Power when she forms a Man, the most perfect of all Creatures. But, there needs but a slight Fall, to destroy this Workmanship before it is finished, as well as after.

I have heard a great many People question much the Sex, and Life of that which will be born.

All the Conversation at the Court, at *Paris*, and in all the Kingdom, is no more of Wars, of Leagues of Peace, or Naval Preparations; they all rowl upon the bringing to Bed of Women.

There will be other reasoning in some small time in *Christendom*; and even amongst us, if the Queen do not miscarry; *France* being no less considerable amongst other Kingdoms, than the *Bourbone* are amongst Men. *Harry IV.* who introduced the Crown into this Branch of the Family, was a Prince very Brave; and if we live long enough to see his Grand-

Grand-Children, we shall see, whether they will have as much Courage as the Chief of their Family.

As for thee, thou wilt have wherewith to divert thee, and exercise thy Talent, if this Queen be brought to Bed happily of a Prince. I shall in the mean time be very Exact to mark, not only the Days and Hours, but the least Minutes; to the End thou may'st know, by the Situation of the Planets, which ordinarily regulate the Inclinations of Men, in what manner, a Prince so long expected, will regulate his Affairs, and consequently those of others.

It is a great while since we have had any Commerce here with the Sun, there being forty nine Days since this beauteous Planet appeared to us; and the Cold is so violent, that it has changed (as I may say,) the Waters of the *Seine*, a large River, into Crystal. Do not look upon these Effects as extraordinary; it happens here frequent enough; for, when the Days are shortest, the Cold is most intense. Thou knowest, that this Climate is very inconstant. I have often seen, in a little space of Time, Rain, Hail, Snow, and terrible Winds; and presently after, the Air become Fair and Serene. This inconstancy of the Climate, has its Advantages; for, if the fair Weather do not last long, the foul is also of less Duration.

Fail not, upon the Receipt of my Letter, to communicate the News I send thee, to the *Grand Vizir*, without telling him the Reflections which I make. They are of no Use to such great Ministers; particularly by us, who are in Comparison of them, but vile Slaves: always Subject to the Sentences they pronounce of us.

Love me, and consult the Stars to know, whether thou wilt be always Faithful to me; and, if it be by Force or Inclination.

As

As for my self, I assure thee, that following the Inclination of my Heart, I will conserve thee that Fidelity which I owe by Obligation.

Paris, 28th. of the 2d. Moon,
of the Year 1638.

LETTER XIII.

To Carcoa, at Vienna.

THE Kaimacham commands me forthwith to send the Pictures of the King of France, the Eldest Son of the Prince of Conde, and of the Cardinal Richlieu. I caused them suddenly to be Copied from the Originals, by an Italian Painter, who passes for one of the best of these Times.

These Three Heads, are the principal of France, if not of all Europe : The First, by reason of a great and potent Kingdom, which is this Day more flourishing than all others : The Second by reason of his Nobility or Royal Blood, and by his extraordinary Courage : And the Third, by a Wise Conduct in a Ministry full of Difficulties ; being as it were, the absolute Master of Disgraces and Recompences.

As soon as these Pictures are delivered to thee, whole and well conditioned, pay the Express I dispatched to thee, the Sum contained in the Billet, which he will persent to thee from me. That done, send the Packet to Constantinople, without los of time, and address it to the Kaimacham.

I beseech thee, order the Busines of my Penzion so, that I shall not need to desire the Payment of it.

it. Send me presently what is order'd me for my Subsistence. Nothing in the World appears so terrible to me, as to be obliged to ask.

I have only Moneys for Six days, tho' I should eat nothing but raw Herbs and Water. Both cost Money here, *And every Thing is sold very dear, except Civilities and obliging Terms, which you have for nothing, and whereof they are very liberal.* I must Live, I must have Clothes, and go to Court; for all which there must be Bread, Cloath or Serges, and Coach-hire.

Thou knowest at present my Wants, suffer me not to languish with Expectation. Thou wilt injure the Emperor, and not *Mabmus*, if thou dost not readily assist his Slave.

The Great God preserve thy Life, if thou dost not forget me; and give thee Grace to be Sober, in a Country where People do not always drink Wine to quench their Thirst.

Paris, 28th. of the 3d. Moon,
of the Year 1638.

LETTER XIV.

To William Vospel, a Christian of Austria.

I Am obliged to thee for the Confidence thou hast in me, in declaring to me thy Losses. Another would have rejoiced in hearing of thy Two Adventures: but, as I do not believe it is a great Evil to lose a Wife, so I cannot think it is a considerable Good to turn Monk. It is impossible for me to forbear telling thee, That I find thy

Reso-

Resolution too sudden to approve of it. Thou art not the Cause of the Loss thou hast suffered, and yet retirest into a *Convent* to do Penance, as if thou hadst committed a Crime.

Is it necessary thou torment thy Body for the Death of a Wife, if thou hast not Murthered her? If thou didst love her, because she was Discreet, it is not impossible to find another as Prudent. If her Beauty charmed thee, there are enough that may please; but if thou wert weary of being a Husband, why art thou then of being a Widower? Tell me, What wilt thou do at present in the *Convent* thou art shut up in? The *Carmelites* are *Wise* indeed, but know not *all* Things. It is true, they are very Devout, but not exempted from Sin: Finally, they are Men, and too austere. How canst thou so suddenly accustom thy self to that kind of Life thou hast chosen, and *become at once Chast and Sober*? As for me, who am a *Christian* as thou art, and more restrained in my Pleasures than thou hast hitherto been, I cannot understand what I see in that *Order* thou art entred into; neither can I figure to my self, how a Man bare-footed, without a Shirt, covered with a coarse Habit of Wool, who is no Master of Crowns, and who hath no Armies, should absolutely command, not only another Man, but many, who obey blindly what he requires of them.

To live well in thy *Order*, thou must Fast; the least Faults are not Pardon'd; thou must receive Offences with Thanks: Finally, the Combat is assured and constant, and there is but little Certificate of the Crown which ought to be the Reward. Thy greatest Friend is obliged to betray thee, and thou wilt be deprived (as it may be said) of the Elements, to make thee desire the use of Water, Air, Earth, and Fire. I cannot persuade my self, that there are so many Things required

quired to make a *Saint*; for, when thou lovest *God*, as much as it is in thy Power to do, and passest every Day, as if it were thy last, I believe thou wilt Live and Die a Just Man. Return me an Answer, and let me know, If what I write to thee be Conformable to right Reason; or, that I am deceived in my Opinion. The Friendship I have for thee obliges me to write as I do, and to tell thee all I think that regards thee; because, after thou haft taken thy last Resolution, I would rather see thee suffer with Constancy, all the Evils imaginable, than to see thee change with Confusion. There are many, who have abandoned with shame, the Places which they entred in Triumph; and, how many have been pushed by their Despair, to commit Follies which seemed Actions of Piety, which they had never undertaken in their right Wits?

We see in our Histories, That many great Men have caused themselves to be Circumcised, thereby to have Commerce with the *Jews*, and be instructed in their Doctrines, finding their Ancient Temple Magnificent, Venerable, Holy, and full of Majesty. We also read, That *Pythagoras* cloathed himself in white, and staid some time amongst the *Solitaries* of Mount *Carmel*, to learn the *Mysteries* of their Religion. His Curiosity was the Occasion of this great Man's Voyage, as their Ignorance had caused the same Design in others. It is not the Desire to be instructed, which made thee enter into the *Convent*; the Affliction for the Loss thou haft suffered, made thee take this Resolution. Take heed of quitting it by a Repentance, which wghld prove an Excess of Folly. The *Jews* are at present Vagabonds, without Law, without a Kingdom, without Altars; and according to the *Alcoran*, they will be Metamorphosed into Ashes, to carry the souls of the wicked Mahometans into Hell. Who knows what will become of the *Carmelites*?

They

They say *Elias* is not Dead, but is to return to the Earth, to combat those Men who shall rise to trouble the World about the establishing a New Religion. Stay still where thou art, or return presently from whence thou camest; lest after too long a stay, to come out in form, thou commit a Fault, that God will not easily pardon; which will doubtless happen, if thou persuade thy self, That thou canst not find the Way to Heaven, but out of the Noise of this World.

If thou dost not find I advise thee well, do thou better; but, above all things, govern thy self so, that God may not reproach thee one Day, That a *Moldavian* gave thee good Advice, and thou didst neglect it. The *worst* of *Turks*, might give the same Advice that I do, as a *good Christian*; and it would be no surprizing Thing, if thou Receivedst *better* from a *Mahometan*. These *Barbarians* are sufficiently Instructed in *Morality*, to teach others that which they do not always Practise themselves. *Virtue* and *Truth* are respected every where. Turn thee from *East* to *West*, from the *South* to the *North*, thou wilt find on all Sides Impious Men who Blaspheme against the Deity; but, true *Virtue* has that of singular, That *she is always Respected, and even by the most Profligate.*

Consult once again thy Forces and thy Courage, and take a *better* Resolution, if thou art not yet well fixed in thy *first*. *Titus* salutes thee out of this World; and prays Heaven to give thee the Pleasures of the Happy, in thy Solitude, if thou beest no Hypocrite; and if thou hast not yet Repented of the Resolution thou hast taken.

Paris, 28th. of the 3d. Moon,
of the Year 1638.

LET

LETTER XV.

To Ibrahim, who Renounced the Christian Religion.

THOU haſt Renounced thy Religion, either to ſave thy Life, or for ſome other Conſideration. I do not ſay this to make thee Scrupulous, but in Quality of Resident in this Kingdom, to ſerve here the *Sultan* Emperor of both Seas, and of the Two Parts of the Earth, Distributer of all Crowns; the Grandeur of whose Maſteſty, I beg of *God*, may laſt till the laſt Day of *Universal Judgment*. I advise thee to take heed, not to ſollicite those *Infidels*, whose Religion thou haſt aban-don'd, to run the ſame Course that thou haſt done.

Thou haſt written to thy Brother, that he is become a Beggar, because he Renounces his *God* a Thousand Times at Play; and that thou art at preſent very Rich, for having Renounced him but Once, and by that thou exhorteft him to turn *Muſulman*.

I thought good to write to thee, That Souls are not to be gained with a Letter and a ſcurvy Jeſt. Think of becoming a Good Man after thy Change of Religion, and give no Occaſion to the *Marsilians*, to ſay, That thou art Infamous be-cause thou haſt renounced thy Faith, and that we are all damned because we are *Mabometans*. If thou doſt not approve the Advice I give, I ſhall be obliged to acquaint the *Port* with what shall come to my Knowledge; which I ſhall do with Regret because thou mayſt ſuffer by it.

The

The Great God make thee rather Wife than Fortunate.

Paris. 28th. of the 3d. Moon,
of the Year 1638.

LETTER XVI.

To Dicheu Hussein Bassa.

AS the Knowledge which I shall have of Affairs will augment daily, so I shall have the more Matter to write; and will omit no Occasion to remark what occurs, which I will not fail immediately to communicate. Thou, who with great Application observest what passeth amongst Men, and art desirous of knowing the most secret Transactions of Potentates; thou may'st observe, That there are more violent Enmities betwixt the *Christian Princes of Europe*, than all the other Princes of the World.

I cannot comprehend whence it is, that these *Infidels* cannot live in Peace; and, perhaps they do not comprehend it themselves. It seems a Decree of Heaven, That Man ought to be contrary to Man; and, that whilst there are Kingdoms there will be Wars and Enmities.

The Wars which are carried on at present in *Alsace*, look as if they would last long. The Death of *Gustavus Adolphus*, King of *Sweden*, the second Scourge of the *Imperialists*, who was slain Six Years since, did not terminate the Differences of *Germany*; they are greater than ever; and there appears in the new Generals of the Armies, vaster Designs than those in their Predecessors. Perhaps they will revenge the Death of *Gustave*, who was kill'd, not

as the *Christians* affirm; but by one of the Forty *Germans*, who had bound themselves by Oath, never to quit their Swords before they had slain him; as the *Turkish* Historians do write.

Duke *Bernard Weymar*, of no less Valour than *Gustave*, commands the rest of the *Swedish Army*, with a good Number of *French Troops*, and many *Christian Hereticks of Germany*. Victory attends the Arms of this *General*; and, the Princes which are united for Defence of the *Empire*, begin to apprehend a Captain, who observes less the Rules of War than the Emotions of his Valour, and whom they perceive seconded by Fortune. But, he doth not consider, That in weakening an *Emperor*, he doth augment the Forces of a King, who will enjoy the Fruits of his Labours, and suppress him in spite of his Bravery, when he pleases. In the mean time, I am of Opinion, That it is our Interest, that *Weymar* be always Victorious. It may be said of him, That he hath sold to *France*, all but his Glory, having reserved nothing for himself but Hope.

All that this Duke can Conquer from the *Germans*, is for the *French King*, who furnishes him with Troops, with Arms and with Moneys, besides wise Advice. Cardinal *Richlieu*, who is an able States-man, fails not to persuade his Master, That the Places which *Weymar* shall take in the *Empire*, with the Army which he Commands, are the Effects of his Counsels, and his Majesty's Money. The *French* begin to preserve their Conquests, and know how to defend the Places which are subject to their Power.

This Prince makes Acquisitions, which are, in truth of more Importance, than they seem considerable for their Greatness. He took *Rbinfeld* almost as soon as he had besieged it. The Place was strong, seated near the *Black Forest*, where the Garrison was furnished

nished with Abundance of all sorts of Ammunition.

John de Wert, General of the *Imperial Army*, had reliev'd it with Nine Regiments of Horse, and Five Thousand Foot. He defeated *Weymar's* Horse, took part of his Baggage and Artillery. The Duke of *Roban*, a great Captain, and great States-man, was hurt, and taken Fighting; and the City relieved with Men, Ammunition, and Victuals, which rendered the taking of it more Glorious.

They write, that two *Imperial* Generals, the said *John de Wert*, which had succoured *Rbinsfeld*, *Enbenfort*, as also Duke *Savelli*, had been taken in a Combat which preceded the Rendition of the Place, besides Thirty Eight Cornets and Nineteen Foot Captains. These Spoils were gained by the Blood of the *Swedes*, and sent to the *French King*, who after he had caused them to march through all the Streets of this Great City, commanded them to be hung up in the Principal Church, where I saw and considered them, as Marks of the Triumphs of Policy. The Siege of this Place lasted but Eighteen Days.

The Duke of *Weymar*, after this Victory, marched into the Marquisate of *Durlach*, where he took the Castle of *Rotelen*, Defended by the King of *Hungary*; in which he found great Store of Provisions, and all sorts of Ammunitions, which served greatly for the refreshing of his then needy Army.

In the mean time, Duke *Savelli* escaped out of Prison, and retired to *Luzerne* in *Switzerland*. The Officers that guarded him, were accused of Favouring his Escape, which cost them their Heads.

All I write to thee is most true, and thou mayst cause my Letters to be enregister'd. God grant that *Brisac*, together with all *Alsaria*, may fall into the *French* Hands, and that the Emperor of *Germany* be subjected to the Laws of the *Osmans*. *Thou*
see

seest the Time come, wherein the French make Conquests, without being present at them. The King of this Nation, appears not only Happy, but is so in reality; all things succeeding that he undertakes. His Queen's being with Child, and the Cardinal's Policy, puzzle the Spaniard, the Empire, and Italy it self. What will happen none knows, but God and Mahomet. 'Tis our Duty to humble our selves, and say what we see, and not be so rash as to penetrate into the Future.

Do what thou canst by thy Intrigues, to augment the Germans Losses, for the Reasons thou knowest; and particularly to facilitate the Sultan's Conquests in Hungary. Assist, in the mean time, the poor and faithful Mahmut, not with the Sword that cuts every thing; but, by good Counsel, by which we ordinarily perceive, the Re-union of what the Sword hath separated: And I will pray the Most High, that all the Infidels bow the Knee before Amurath, and that all that breathe, may enjoy their Lives, but by an Effect of his Clemency.

Paris, 20th. of the 4th. Moon,
of the Year 1638.

LETTER XVII.

To Ahmet Beig.

I Receive none of thy Letters; I receive none from the Divan; and I have none from any of my Friends. Italy, where there are so many People proper for War, that Province which hath commanded the World, is at this time troubled by the

the Arms of *France*. The *Pope* and *Venetians*, who appear to have the Principal Interest there, make no Advance to divert the Storm that threatens them. *Piemont*, which belongs to the Duke of *Savoy*, begins to feel the Incommodities that War draws always with it. That State is in the midst of the *Spaniards*, who attack it, and the *French* Ruine it in defending it.

These last cannot abandon the Interest of the House of *Savoy*, the Dutchess being their King's Sister, and her Children his Nephews. The *French* are already strong on that Side, having a great Garrison in *Pignerol*, a Place very considerable, which they call one of the Gates of *Italy*, whereof they have been Masters since the Year 1631. and their Power will much increase by the Accession of the Fort of *Breme*, which may be termed a Rampart, covering *Cazal* and *Verelle*, and which also defends both *Montferrat* and *Piemont*. The Marques of *Leganez*, Governour of *Milan*, having render'd himself Master of the Field, had laid Siege to *Breme*; and Marshal *Crequi*, having in the Name of the King, his Master, undertaken the Defence of the young Duke of *Savoy*, opposed the Designs of the *Spaniards*. 'Tis believed, the War will be cruel in this Quarter, being these are very Strong, and the other very Expert.

Thou shalt know the Event. In the mean time, all the Affairs of the *French* do not appear so fortunate in *Italy*; and, at this Hour that I write to thee, the Court laments the Loss of the General that Commanded their Armies in that Country.

There is certain News of the Death of Marshal *Crequi*, who was shot with a Cannon-Bullet through the Body, as he was going to view the *Spaniards* Works before *Breme*. This Loss was by so much the more sensible to the *French*, in that they

they saw their Enemies make such great Rejoicings at it.

All Men conclude, this *Crequi* was both a good Souldier, and a good Captain; a Wise Man, and of Excellent Conduct. He had acquired great Reputation, for the King his Master, in *Italy*. He slew *Don Philip*, Bastard of *Savoy*, who challenged him in the Sight of Two Armies. He several Times defeated his Sovereign's Enemies in *Montferrat*, and in *Piemont*, and beat back the Duke of *Feria* to the Gates of *Milan*. There remains no more of this Great Man, who did so many brave Things, but the bare Remembrance of 'em.

Scarce any thing of his Body, save his Entrails, was left for his Souldiers to celebrate his Obsequies with. His Soul is before the Throne of *God*; his Friends honour his Memory with their Elogies: his Kindred mourn for him, his Sovereign Praises him, and his Souldiers Crown his Tomb with Herbs and Flowers.

The *Italians* say highly upon this Occasion, That *Italy* has been fatal to the *French*, and that it will be so always. They affirm, That the Duke of *Savoy* will lose his Estate, if defeated by his Enemies, which he will likewise do by the Victory of his Friends. But, these are the Conjectures and ordinary Reasonings of Men, which I write to thee to the End thou mayst not only know what is done, but also the Discourses which are entertained upon the Events that happen. We shall shortly have News of the Siege of *Bremen*: in the mean time, it imports the *French* much, to conserve the Opinion had of their Valour and Goodness.

The Busines in hand, is to defend a Great and Illustrious House, which moreover pretends to the Sovereignty of the Kingdom of *Cyprus*, troubled by the Ambition of Kindred, and the Politicks of the *Spaniards*. These Ingagements import much to Princes,

Princes, who have as many Maxims as differing Interests; but, we have nothing to do with the Differences of others.

May it please God, that our Affairs be always attended with an Equality of good Luck, for the Ruin of these *Infidels*. Be thou constant in the Friendship thou promisedſt me, and always faithful to thy Friend, who recommends himself to thee, as the Law obliges thee to be to thy Sovereign.

Paris, 20th. of the 4th. Moon,
of the Year 1638.

LETTER XVIII.

To Berber Mustapha Aga.

I This Day entertained a Man which came from Italy, and hath served in the French Troop. He gives this Account of the Death of Marshal Crequi.

The 17th. of this Moon, this General having approached the Lines of the Spaniards, to view their Works, and to Fight them, in case he judged it Expedient, a Cannon-Bullet separated his Body in Two, and the Bullet being taken up, they were surprised to see a Cross graved upon it, about which were also engraved Letters, which made these two Words, *TO CREQUI*. This Bullet, the Cross, and the Letters, caused no less Aftonishment, than the Death of this Captain did Sorrow, and every Body spoke his Sentiment of it.

Many treat the Spaniards as Magicians and Sorcerers. Those who are perwaded of the Power

of

of Negromancy, affirm, That the Devil can carry a Bullet to the Place whither 'tis designed : Others are of a contrary Sentiment, and believe, there is no Power without the Commandment of the Great God. There are others, who believe neither Charms nor Characters, nor Magick ; who, despising all these Superstitions, attribute all to Destiny ; and I believe the same. Achmet Celebi explains this perfectly well in his Journal, which begins in the One Thousand and Twenty Sixth Year of our Hegira ; when he affirms, that all things which pass here below, are effected by the Orders of Heaven. 'We cannot doubt (says he) but the Events which we see, are the Effects of the Will of God ; yet, 'we must believe, he suffers all Things to happen by Second Causes.'

Had not Sultan Ojman irritated the Janizaries, and Spahi's, by throwing them into the River alive, when he ran disguised through the Streets of Constantinople, and found them drinking Wine in Taverns : And had he not published his Design of Reforming this Militia, and transporting the Imperial Seat elsewhere, he had not perhaps been Murthered with so much Ignominy.

God sent him a terrible Dream before his Death. He thought he saw our Great Prophet snatching the Alcoran, which he was then reading, out of his Hand ; and taking from him by Force, his Coat of Arms ; and striking him down with such a great Box on the Ear, that he could not get up again. Thou knowest, he consulted the Astrologers, and Interpreters of Dreams therupon. I will not report what he, who was his Preceptor, said, for it was plain Flattery : But we saw, what was foretold by the Astrologers, came punctually to pass. These had foretold, That the Emperor should never see the Feast of Ramezan ; because the Star which presided at his Birth, was much obscured in its Conjunction

junction with the Planet, that was then predominant ; which made 'em affirm, he would die in a very little time. The Ignominy wherewith his Death was accompanied, was an effect of *Destiny*, for, never any of the *Osmans* suffered so much Shame. He had several times seen the fatal Cord about his Neck without dying. A Soldier, in charity, lent him his Handkerchief to cover his Head, which was without a Turbant.

He said, all in Tears, to his Murtherers, *Ye saw this Morning your Emperor upon the Throne, and the Evening you are for throwing him into a Dung-Cart, designed to carry Dirt into the Sea : You cannot live always, and God will require a Reason for this Cruelty.* Thou knowest, his resisting of those that strangled him, caused him to suffer much Pain. They took hold of him by the Secret Parts ; and one of his Ears was cut off, and carried to the *Valide*, who expected the News of his Death. The will of *God* appears in this Adventure ; as also, the Power of *Second Causes*. Thou may'st see all this in that *Journal of Ahmet*. Had not Marshal *Crequi* been in the Wars, he had not perhaps ended his Days by a violent Death ; and had he not been so rash to approach too near to the Enemies Works, the fatal Bullet had not touched him.

We see hereby an Effect of *God's Will*, accompanied with our Consent ; because we search by our own Choice, that which we might avoid.

In the mean time, accuse me not of Ignorance or Superstition, if I have been long in entertaining thee, upon a Matter in Action, betwixt *Me* and the *Devil*. Thou knowest, that by *Magic Art*, we number the *Twelve Spirits* or *Angels*, which preside over each of the *Signs of the Zodiack*, which govern the Nations, People, and Cities committed to their Care. In like Manner, in the *secret Cabala of the Jews*, by the *Twelve Anagrams*,

of the great Name of God; and, according to the Colour of the Stones where these Anagrams were Engraved, they judged of the Future; performing thereby Things very astonishing. They have subjected our Bodies to these Twelve Signs, and divided them into Twelve Principal Members. But, how many surprizing Things are done with the Number Seven, to which they have applied the Seven Planets; by Means whereof, they discover the Secret of the good or evil Fortune of Men? Add to this, the Invocation of Spirits, and the Power of Figures, of Words, of Herbs, of Writings, of holy Characters, and so many other Inchantments, wherewith they consult the *Black Angels*; and thou wilt find, that Men do many Wonders by this Art, which they cannot do without Supernatural Assistance.

The little Bits of Paper, cut Triangular-wise, which *Tockta Cham*, the King of Persia's Embassador caused to be thrown in the Night, round about the Imperial Tent of the Great *Vizir Afis*, (in each of which there was a certain word writ) wrought more considerable Effects, than the Spaniard's Enchanted Bullet, which killed Marshal *Cregui*. The Ottoman Army revolted the Day following, as if possessed with Furies. The most Seditious took and bound the *Vizir*, and made him raise the Siege of Babylon. And the King of Persia, who had already dismissed *Mustapha Aga*, our Envoy, with the Treaty, whereby he Surrendred this Place, being advertised of the precipitate Retreat of our Army, caused *Mustapha* to be called back; tearing the Treaty he had given him, in his presence; and bad him tell his General, He could not do so shameful an Action, as to surrendre so important a Place, to an Army that was running away.

Hast thou ever heard of any thing so strange? Read this *Ahmet Celibi's Book*, and thou wilt see,

that all these Prodigies arrived in one Day. The Historian makes no Judgment upon this Adventure; he only reports it; neither do I believe it was an Effect of the Enchantment of these Bits of Paper, and the Characters contained in them; because it is certain our Army was greatly pressed with Hunger. But in Effect, when *Mustapha*, all in Tears, reproached the *Vizir*, That if he had gained but two Days time, he had made a Peace equal to a Victory. *Ajis* answered him, How couldst thou with thy Tears, retain an Army possessed with all the Devils of Hell, and resolved to be gone?

If thou finish the reading of so long a Letter, excuse thy Patience, and reproach not me with tediousness for having writ many things to thee worthy of being known. After the Death of the French General, *Breme* was presently delivered to the Spaniards, by the Cowardliness of the Governor, who incur'd, in time a rigorous Destiny for it; having his Head cut off at *Casal*, where they had imprisomed him.

The Great God preserve thee and thine for ever, and protect thee against the ill-will of those that do not love thee.

Paris, 20th. of the 4th. Month,
of the Year 1638.

LETT

LETTER XIX.

To Murat Bassa.

THE Duchess Dowager of Savoy, finds herself extremely pressed by the continual Incursions which the Spaniards make into Piemont; they having besieged Vercelle, a Place which covers the Country on the Side of Milan.

She her self appears on Horseback, with great Courage, being resolved to remove what is lost, as well as to defend the rest, which is in some danger; having joined her best Troops with great Diligence, to those of France.

A Cardinal, which they call the *Cardinal la Valette*, commands in the Place of Marshal Crequi, those Troops of France, which consist of Twelve Thousand Foot, and Four Thousand Horse.

Thou dost not know, perhaps, what these *Cardinals* are: They be the principal Priests of the Roman Church. Their Profession is not to command Armies, though that sometimes happens, either through want of sage Captains, which these *Infidel* Kings may sometime stand in need of; or for other secret Reasons, which are not always easie to penetrate, and must be of great Importance, France not wanting fit *Seculars*. A Roman Mufit, called *Innocent IV.* gave the Purple Habit to these Priests, and obliged them to wear Red Hats, Caps, and Bonnets, that this Colour might always put them in mind, they ought to shed their Blood for the Service of their Church and Religion.

I have been told, that formerly there were but Five and Twenty, and now their Number is said to be Seventy Two; which is that of the Disciples of the *Christian Messias*; but, they are seldom compleat.

pleat. I was desirous of being precisely informed, what the Dignity of a *Cardinal* is; and an old Physician, that seems an honest Man, instructs me in all things, that regard the Religion, and Politicks of the *Christians*. He is such an Enemy to the *Circumcision*, that he gives often the uncleanest of all Meats to his Patients, such as we think unwholesome, and cannot be eaten without Sin.

Thou that art a States-Man, and obliged to assist at *Council*, and in the *Divan*, ought to know more Things than others, and those more perfectly.

I will inform my self, with Care, of the Life, Actions, and Genius of this *Cardinal la Valette*, to know, whether the King, his Master, has any other reason than that of his Valour and Experience in War, to make use of a Priest in his Armies, to shed Blood and ruine People; for, I never heard the *Mussulmans* did ever make use of a *Cheik*, to command the Armies of the Empire: Besides, they are without Experience, Fearful, and Superstitious.

The *Spaniards* are more powerful in Infantry, and Cavalry, having Eighteen Thousand Foot, and Five Thousand Horse, whereby they pretend to render themselves Masters of *Piemont*, and drive the *French* wholly out of *Italy*. The Marquis of *Leganez*, Governor of *Milan*, affirms, That his King will not suffer the Children of the late Duke of *Savoy*, to be under the Protection of Strangers. He says, That *Pignerol*, and other Places in the Power of the *French*, were usurped upon the *House of Savoy*, and must be restored. They affirm, That the *House of Austria* will hinder the Widow, her Children, and Subjects from being Oppressed.

Behold here an Example of the singular Piety of the *Spaniards*, in Favour of a Widow and her Children; and on the other side, admire the Kindness

ness of the *French*, who fight against these same *Spaniards*, for the conservation of that which concerns neither of them. It will be difficult to discover these secret Mysteries. Every Prince puts a value upon his Reasons, as he does upon his Money.

The Dutchesse of *Savoy* came accompanied with a great number of Ladies, and the greatest of her Court. She was on Horseback, at the Head of all the Company, both Horses and Foot, and harangued the Army amidst the Battalions.

She conjured, not only the Captains, but even the Corporals, and private Souldiers, not to abandon her Defence. She shewed all the Sentiments of Grief, that a Person of Courage could have, in seeing her self exposed to lose her Estate ; or to see her Children, in a manner, Captives ; and upon this Occasion, she failed not to mingle Torrents of Tears with the most charming Expressions, which is ordinarily the strongest Eloquence of Women.

The Army being sensible of the Dutchesse's Misfortune, which she had represented with all Possible Earnestness ; the *Cardinal Valette* caused it to discamp to relieve *Vercelle*. He forced the *Spaniards* Lines, and put Two Thousand Men into the Place. The Besieged, Fortified with such Succours, made a great Sally, and much Infidel Blood was shed on both Sides. But all that the *Cardinal* could do, with his Care, and the Dutchesse with her Tears, could not hinder *Vercelle* to fall into the Hands of the *Spaniards*. 'Tis said, that the Commander of this Place, and his Garrison, defended themselves to the last Extremity ; and, having no more Powder or Lead, they fought at push of Pike, with Stones ; and finally, when all was gone, with their Fists.

But this is not believed here, it being alledged, that the Governor, or the General, did not do their Duty. The Cardinal, say they, failed in his Duty also; for, knowing they wanted Ammunition, yet he did not send it, though he found means to put into the place such a great number of Men. But the Governor is blamed yet more, that did not discover this his Necessity to the General.

I tell thee all these Particulars to inform thee of the Manner how the French make War; many of whose Over-sights would cost us our Lives.

There marched out of Vercelle, Four Thousand Men bearing Arms. Thence thou mayest judge, that our Generals are not cruel, when they cause the Heads of Commanders to be taken off, that behave themselves so ill.

The Princess of Mantua, who has lost her Husband, would, they say, marry a Prince of the House of Austria, called the Cardinal Infant, which is an Effect of the Policy of the Spaniards, to have a better Pretence to attack Montferrat, and drive out the French, who entred there by consent of the Duke of Mantua, who was Sovereign thereof.

The valiant Duke of Roan, is at length dead in a Castle near Berne. I think I writ he was hurt, and taken Prisoner in the Battel fought by the Swedes against the Germans. He was in the Sixty Eighth Year of his Age, and was very considerable for his Erudition, Valour and Experience in War. He was bred a Soldier from his Youth; was always employed in Military Affairs, and had often commanded Armies. He supported, by his Bravery and Experience, for a long time, the Remains of a feeble and dying Party, against the Power of the King. He was illustrious by the Greatness of his House; and his Religion was that of the Calvinists, called the Reformed. His Body was Embalmed, and afterwards brought to Geneva, with

wit h great Magnificence and Warlike Pomp. This City is the Retreat of such as the Church of *Rome* calls *Hereticks*, who are all well received here; which gives great Occasion of Complaint to the Pope's Partizans; how reasonably, I will not presume to determine; but, there appears to me much more Splendor in the Ceremonies of those of the *Catholick Church*, and they pretend to greater Virtue and Antiquity.

These are the Transactions in *Italy* which came to my Knowledge. I will not fail to write what passed in *Germany* these last Moons, as soon as I have the Certainty of them.

Pray God the many Differences and Wars, which are amongst the *Infidels*, may never end; that *Italy* may be humbled even to the Stirrup of the Horse, on which rides the Great Emperor of the *Elect of God*, the faithful *Mussulmans*; and, that all *Germany* adore the Sacred Porch of *Mecha*.

I pray God support thee always, that thou never fall; and so conduct thee, that thou never goest astray.

Paris, 20th. of the 4th. Moon,
of the Year 1638.

LETTER XX.

To Dgnet Oglou.

THE Condition I am in at present, makes me think of those long and tedious days we passed together at *Palermo*, in Slavery. How fruitless were the Tears, which the Irksomeness of our Captivity made us shed? yet nothing befel us, but

what is common to other Men: But, thou wert too Young to support it, and I had not Experience enough of the World, to conceive the Unhappiness whereto Fortune had reduced me.

Thou art at present, at *Constantinople*, where thou hast all thy Heart can desire, and I at *Paris*, where I have a Thousand things to take Care for. *Constantinople* and *Paris*, are indeed, Two of the greatest Cities in the World ; but, much differing in manner of Living, Cloths; Language, and Religion. Thou art at present in the midst of Pleasures, with thy Friends, Children, Wife, with the Liberty of exercising thy Religion, which is the True one ; and that, in the *Mosques*, which our Fathers established : Moreover, thou art elevated in Dignity. I, on the contrary, am amongst Infidels, amongst Idolaters and Hereticks ; obliged to live with a Nation much differing from Ours in their Inclinations and Customs. Finally, I live amongst the Devil's Peacocks. The excessive Liberty they give themselves, is not such as is enjoyed with true Satisfaction of Mind ; seeing they do Thousand things which carry Repentance along with them.

The Philosophy of the Stoicks, which I learned during my Captivity, gave me to understand, what Importance it is, for a Man to know himself. Thou maist remember, perhaps, in the Beginning of our Slavery, that thy Master and mine, were no less opposite in their manner of living, than our Genius's were differing.

My Enquiry was after Books and Writings ; and Watching did not weary me, provided I employed it in learning somewhat. On the contrary, thou being always employed with different Handy works, didst little think, that Heaven had designed thee to wear a Sword, and consequently, to the Employments of War.

How

How many Things did we suffer in those Days, whereat we do now laugh ? Thou wert always chajned ; and I in Prison, in a Den ; thou wert beaten , because thou wouldest not read ; and I was banged to Pieces, because I would not embroider.

The reading of *Seneca*, could not induce me to pardon my Master the Eastinado's he gave me. That which I endured, was greater than the Pains which thou didst suffer ; I was persecuted for the Pleasure I took in Reading ; and they would oblige thee to study ; whereas thy Inclinations were quite different from mine.

This hardship made me resolve to hide my self in a Celler, without Bread, and without Water. I had nothing but my *Seneca* with me ; and I was resolved to deliver my self from my Servitude by Death ; so far had this Stock perswaded me not to live. *Thou art so near Death* (quoth he) *and in the mean time art a Slave.* Judge the Force of my Temptation , by the Authority of this Great Man. Whilst I was thus hid, my Master searched me in vaine, in the Garden, the Stable, the Kitchen, and had no less Pains to find me, than I had to hide my self from him. But, at length I chose the better Part, which was, to live, and to forgive.

My Master owes his Life to *Seneca*; he taught me so well to forget Offences, that my Despair changed into Respect. I had no more Mind to die. I felt my Courage fail, and Fear made me pardon my Master. Thou hadst no knowledge of this Adventure, because I went into the Country, and thou wast ransomed, whilst I was out of *Palermo*. I was so very intent upon my Studies, that my Master, vanquished by my Obsturacy, gave me Liberty to apply my self to them ; being himself ashamed to continue ignorant, whilst I dreamt of nothing but of improving my Mind.

In the Course of Four Years and Four Moons, that my Captivity lasted, Nero's Master gave me the first Tincture of *Morality*; and after that, I went into the *Academies*, where I writ the *Journal* of my Life. *Plutarch*, *Livy* and *Tacitus*, made me forget the odious Names of *Master* and *Slave*.

The Examples of so many Great Men, whose Histories we find there; of so many Emperors, Kings, Captains, Masters or Slaves of their Passions; some dead by the Hands of their Friends, by Poyson; others by the Sword and Surprize; others, persecuted by their Fathers or their Sons; sometimes by their Wives, and often by their Native Country and Slaves, so often saved and defended by themselves; dispos'd me to suffer patiently the State whereunto I was reduc'd; and to acknowledge, That the honest Man is never a Slave, where ever he is, when he can find his Master within himself. I had time then to do a Thousand good Things, which I should never have done, if I had not been in the Condition I then found my self in.

Consider how much we learn by Books, and more yet by the Disgraces that happen to us. We see the Ill as in a Perspective, and the Good in Little. Disgraces afflict us when they happen, and good Fortune when it leaves us. When I was in my House I lived at rest, because I fancied Serv'g; and now I am in Service, I am in continual fear of not pleasing. How many Souls hath *Anrath* sent into the other World, to expect the *Universal Day of Judgment*? And how many more will he send in this Siege of *Babylon*, whether he goes in Person, carrying Terror with him, and Forces sufficient to destroy the Empire of the *Persians*?

He hath commanded me to observe the Actions of the *Christians*, with all possible Application and Exactnes, to give Information of them. He will

will, In doubtful Affairs, have me to write to him my own Judgment, and not that of others. He will have me not to shorten, but extend my Explanations, that nothing may be left that will admit of a double Interpretation, and will rather have me tedious, than appear eloquent by the Conciseness of my Relations. He orders me to receive the Advices of *Carcoa*, who is at *Vienna*, and to inform *Adonai the Jew*, who resides at *Genoa*, in what is necessary ; to the end, that all that passes in *Germany*, *Italy* and *France*, may be dispatched to the Ministers of the *Divan*.

The Secretary of State, as Master of all that is written, has order to en register my Letters, and examine them. He, according to his Capriciousness, or Ignorance, may render the Exactness wherewith I obey, criminal ; by saying, *I am a Fool*, or *do not write the Truth*. This registering puts me in Pain : For, as many mean things may appear very good at first Sight ; and are often commended, because of their Novelty ; so they may appear also very despicable, when they come to be examined ; and may deserve a Check.

I tell thee what I have reason to fear, without telling thee those things which might raise a Belief in thee, that I have reason to hope.

Our Sovereigns are Mighty, and they distinguish themselves from all the Potentates of the World, by the Impetuosity wherewith they give their Orders : And there is no Empire where the Punishments and Rewards, work so great Effects. Thou knowest the rest, which is superfluous to tell thee, and which Princes do not willingly hear.

Explain to me better, the News I heard of *Muf-suladdin Aga*, of an Action of Justice of old *Berber*.

He writ to me, That a Creditor to whom he owed for a Shirt, being dead, he had put the Price into

into the deceased's Hand, and went his ways. This new way of paying Debts, seems very extraordinary to me. There is an Author, whether *Greek* or *Latin*: I have forgot, which tells another Adventure not unlike this, of a Man who not finding his Shooe-maker alive, threw the Price of the Shoes he had made him into his Shop. If these Actions be not done for Ostentation, they seem Vertuous; but if out of Vanity, I cannot believe that our Negligence to pay our Creditors whilst alive, can be excused by the Care we take to pay them after their Death.

The Dead want nothing in the *other World*; they are Living that have need of Supplies in this; and who suffer sometimes very much, when they are not punctually paid. The *Ancients* could never sufficiently describe the Excess which Men committed by their Passions, and the *Moderns* do it as little. They are Just, sometimes even to Superstition, and sometimes Unjust even to Excel. Sultan *Mustapha*'s Charity for the Poor, was very great. He was not satisfied according to the Precepts of *Pythagoras*, to give Life to Beasts; his Simplicity went yet farther, not presided by any Prince or Saint; he threw Pieces of Gold to the Fishes, in Ponds and Rivers; alledging for his Reason, That the most Secret Adams were the most agreeable to God; and that these Animals would never tell of it.

Thou wilt answer me, when thou hast Time and Convenience. God give thee the Succour which is necessary for thee; and let our Great Prophet be always favourable to thee.

Paris, 20th. of the 4th. Moon,
of the Year 1638.



L E I.

LETTER XXI.

To the Kaimakam.

MY last Letters shew what happen'd in *Italy*, on the Side of *Piemont*, which thou maist have seen at the *Divan*.

I have informed the Council what the *Infidels* have done there; where three different Nations, which have but one Religion, fight together; The *French* make War upon the *Spaniards*, to assist the *Savoyards*; and these latter would drive the other out of *Italy*, and reduce *Savoy* under their Power, which does what it can to avoid the Yoke of both these Nations.

It is to be feared, that new Troubles may arise from this War; which will undoubtedly happen, if it be not suddenly terminated by a Peace. I will only write to thee what I know, and perhaps what is not come to thy Knowledge. I will not repeat what I have already written; because my Letters pass securely, by the good Order which thou hast taken.

The different Interest of the Princes of *Italy*, occasion small Intelligence betwixt them. As their Estates are separated the one from the other, so they are divided by their Maxims, their Interests, and Pretensions. They have, however, but one Religion, which they make to serve for a Pretext to their Designs, which are all different; and there is not one of them which wholly minds his Religion, which can have but one only End.

There are few that can suffer the Conquests of the *French* in *Italy*; because that Nation seems restless, and Men would not see the *Spaniards* more powerful than they are; because they play too much

much the Masters. But however, as the least of these Princes have their particular Inclinations and secret Interests with these two Nations, thou art ignorant of those of the *Republick of Genoa* with the *Spaniards*, with whom they have strong Alliances: But peradventure thou hast not been informed of a Conspiracy, which appears to have been carried on in the City, to introduce the *Spaniards* into it, which the *Republick* will in no wise suffer.

The said Conspiracy is thus related: The Marquis of *Monterey* having finished the time of his Government of *Naples*, and being embarked with some Gallies, for his Return into *Spain*, came *Incognito* into *Genoa*; having had a Conference in a Village near the Town, with some of the Conspirators, to render himself Master of the *Pont*, and afterwards built a Cittadel upon the highest Side of the *Faro*. Some of the most qualified, were to open one of the Gates by Night, and receive the Troops that should be disbarked out of the Gallies. The Marquis of *Leganez*, Governor of *Milan*, promised to send to *Genoa* a Chain of Slave stronger and more numerous than ordinary, which instead of consisting of Condemned Criminals, were to be composed of the bravest Officers of *Milan*, and some Nobles of the Accomplices, who were to share in the Treaty, were to receive the Troops, and come armed for effecting of the Enterprize.

After a Design so well laid, the *Spaniards* were ready to execute so hard an Undertaking; when the *Republick*, being suddenly advertised of the Plot, caused it to miscarry, without Noise, by redoubling the Guards, which did not a little surprize the Conspirators.

Cardinal *Ricbliu's* Creatures give out, That one *Doria*, called their Prince, did dissuade, or hinder the Plot, which was profitable for *Italy*, but

contrary to our Interests ; for thence undoubtedly had sprung a War which would never have had End, whether betwixt the Subjects of this Commonwealth, who would have ruined each other, or France and Spain ; and thou wilt also find , that in preferring the Liberty of their Country, and keeping the Spaniards at a Distance, they will maintain themselves still in a Condition advantagious for the Commonwealth , and necessary to the Crown of Spain.

They say, That the Constancy of *Doria* , hath acquired the Honour of having Twice saved the Liberty of his Country.

This *Doria* is descended from *Andrew Doria*, that Great Captain, who did so many brave Actions against our Nation, commanded the Maritime Armies of *Charles V.* Emperor of Germany ; and since, those of *Philip II.* his Son, King of Spain, and who often combated the invincible *Ariaden*.

I do not believe that *Adonai*, which was at *Genoa*, hath writ this Adventure to thee ; either because it may not be true, or because the thing being very Secret, it was in a manner stifled as soon as discovered.

If thou wilt know the particular Reasonings , made upon this occasion, I will tell thee, That the most advised French believe, that the Spaniards did attempt so fair a Blow ; but that the Two Parties in the City, the one to preserve their Liberty, and the other to maintain their Authority, did both avoid the Conclusion.

The Discourse is, at present, various, concerning this *Republick* ; and the French do as much endeavour to make secret Treaties with it, as the Spaniards to hinder its change of Master. It being always of great advantage to such who have Pretences in Italy, to be in good Correspondence with this Place ; which may be termed the Principal Port.

The

The French make a great Noise with their Pretences upon Genoa ; and they, at present, reviv many Ancient Histories. They affirm, That the Genoese, when they had Differences amongst themselves, have often-times changed their Laws and their Masters ; and that they had been subjects to strange Powers : That Two Charles's, One Lewis, and Francis I. all Kings of France, had taken them into their Protection, having also subdued them by Force of Arms. They add, That the Francis I. continued a great while to send the Governors : and that it was by the Valour and Resolution of Doria, that this Republick recovered its first Liberty.

These are the Discourses that People make in Paris, the Entertainment of Idle Persons, as all of our Politicians. It will be a hard matter to know what the King thinks, and what are the Sentiments of his Council.

Consider, in the mean Time, with what Impudence People discourse here ; they presume to decide Affairs of State ; they divide and accommodate Differences ; they support and ruin Commonwealths and Kingdoms ; but this is no new Thing, the People in all Times having taken the Liberty to censure the Actions of Sovereigns.

It is not for enlarging my Letter, That I will these Particulars of the History of Genoa. Being an Ancient Nation, which hath formerly wearied the Courage of the Romans by their Enterprises and opposition, and have performed, upon our Seas, great and noble Actions. The Ottoman Empire have her therefore in Consideration ; and, the other, because we possess many Countries, and considerable Places, that were under their Dominion in Asia minor, upon the Black Sea, and in the Archipelago.

I shall ever recommend all thy Words and Actions to Almighty God, and pray him to hinder thee from falling into Error, and prosper all thy Undertakings.

Paris, 24th. of the 5th. Moon,
of the Year 1638.



LETTER XXII.

To the same.

Henry of Bourbon, first Prince of the *Bloud of France*, marching by *Bourdeaux*, came upon the Frontiers of *Spain*, where he besieged *Fontarabia*, strongly seated upon the Brink of the Ocean. His Army is made up of Twelve Thousand Foot, and Twelve Hundred Horse. The Two Nations have had several Encounters and Skirmishings, wherein the Loss and Gain have been equal on Land.

But the *Spanish Affairs* go so ill at Sea, that thou wilt wonder at the great Losses they received there. The *French* have burnt Two Gallions upon the Stock, that were making, and six others intirely finished, which had not been yet at Sea. They have further, taken Eleven great Ships, whereof Six were richly loaden for the *Indies*; besides the Equipage and Munitions of War; with Two old Gallions that were of no great Use. They further took a prodigious Number of Cannons, which lay upon the Shore, One Hundred whereof were Bras, all with the Arms of *Austria*.

If all this I write be true, as I verily believe

lieve it is: We may say that this Prize, when there were more than a Hundred and Fifty Pieces of Ordnance, was no mean Purchase.

I say nothing of the great quantity of Artillery, mounted upon the Ships and Gallions, for fear of troubling thee with the News of great Victory, wherein the French gained so many Vessels and such great Riches, as will suffice to equip a great Fleet.

The Prince besieges the Place and presses it but the Spaniards defend themselves bravely; and much Blood will be shed there.

The Priest of Bordeaux, which these Infidels of the Archbifhip, was come thither with Sixty Six whereof Forty Two are Men of War, and the rest Attenders; with some Fireships filled with Biominois Matter, which inflames easily to burn the Enemies Ships where they can come at them, that there is nothing wanting in the Armies Sea or Sand.

This Archbifhop of Bordeaux, makes more noise at present than the Pope; and 'tis credible, what he has done, will gain him great Favours with his King.

He has, with as much Courage, invested Fourteen Gallies, and Four Frigats, which came from the Neighbouring Ports to the Relief of Fontanbia, with Three Thousand natural Spaniards.

He fought Six Hours together with this Army, which he entirely defeated, having burnt and sunk all these Ships, except one Galley, which was stranded and rendred useleſs. The Admiral of Spain, with Eight Hundred Men, was blown up which was no small Misfortune to the Spaniards who lost upon this Occasion, a great Number of Soldiers and Seamen: And 'tis believed, they will not be able to appear before their Enemies in the Sea this great while.

If so many Losses suffered by a Party, are not advantageous to the *Grand Signior*, because the other is grown so much the stronger thereby, he will however gain this Benefit by it. That the *French* and *Spanish* being both Enemies to one Nation and Religion, our Affairs will be in greater Security, when of Two Enemies we see One suppressed.

The *French* publish by their Joy and continual Feastings, the Advantage they receive from these Successes: And, these *Infidels* have reason to rejoice; their Victory having all the Agreements possible; it is indeed great, and their Loss very inconsiderable.

They say, there were but Twelve of the Ships of *France* disordered, and that they lost not above a Hundred Seamen, and very few Officers. Here hath been made a large Relation of this Victory; and, 'tis engraven in Copper, to the End it may be made publick in all its particulars, and the Memory of it conserved to future Ages. Since the Loss of the *Armado*, surnamed *The Invincible*, which *Philip II.*, sent into *England*, in the Year 1588, to make War upon a Woman, we have not known that *Spain* suffered so great a Loss.

This is the only News I can tell thee at present. So many Armie, as are in continual Action, will furnish Matter enough hereafter to divert thee, by reciting the Follies of these *Infidels*, who seem to destroy themselves daily, and ruin their Affairs to gratifie Us by their Defeats, and make Us triumph.

Paris, 17th. of the 4th. Moon,
of the Year 1638.

L E T.

LETTER XXIII.

To Afis Bassa.

IF thou always followest thy Inclination, and thy natural Honesty, thou wilt be indefatigable in faithfully serving the *Sultan*, and thou wilt not be averse to him that esteems thee, and loves thee.

Read what I write to thee, and publish it when thou hast read it, that the Council may know, that it is resolved at the *Diet* held at *Stockholm*, the Residence of the King of *Sweden*, to continue the War against *Austria*; and, that the Duke of *Weymar*, and the General *Banner*, begin already to Combat the *Imperialists*. Thou wilt see *Spain* and *Germany* attack'd on so many Sides, and by such powerful Enemies, that 'tis credible there may happen such vast Losses to all these *Christians*, that the *True Believers* will have occasion to rejoice, and to hope yet the aggrandizing of the Great and Most Mighty King of Kings, *Sultan-Amurath*, Master and absolute Sovereign of both Seas, and Vanquisher of all Nations.

This King hath sent an Army into *Picardie*, under the Command of Marshal *Chatillion*, to Besiege *St. Omer*, a very strong Place in *Artois*, belonging to the *Spaniards*; several Villages and Towns of Consideration, being already Burnt and Pillaged.

The Faithful Slave *Mahmut* salutes thee, gives thee a friendly Kiss, and wishes thee all sort of Prosperity.

Paris, 24th. of the 6th. Moon,
of the Year 1638.

LET-

LETTER XXIV.

To the Kaimakam.

THE King of *France* hath sent forth another Army. I have already informed thee, that this Prince hath already Three Armies in Three Parts of *Europe*. There is one in *Piemont*, commanded by *Cardinal le Valette*; another whereof Prince *Henry of Conde* is *Generalissimo*, which they hope will quickly take *Fontarabia*; and, a Third commanded by Marshal *Chatillion*, which besieges *St. Omer*.

The Duke of *Longueville*, is at the Head of the Fourth, which is entred into *Burgundy*, with design to ruin the *French County*, defended by Duke *Charles of Lorrain*, one of the Emperor's Generals.

So many Armies, and so many Captains march against the *Spaniards*. This Nation sufficiently manifests her Force; she is attack'd on all Sides, and resists and defends her self on all Sides. This vast Extent of Countries, which the *Austrians* possess, though separated from each other, is the Reason, that they are always employed in defending themselves: but, they will be eternally exposed to lose without any Appearance of Gain.

Thou knowest, that the true Secret of preserving Union amongst the Good, is to entertain perpetual Differences amongst the Bad; and thou wilt see, that all the Adventures of this Country will render Us Invincible. What I tell thee is a true Saying. The *French*, at present, are too powerful, with so many Troops, so many Armies by Sea and Land, which are seen in the Provinces of their Enemies.

The

The other Christians are in continual Apprehensions. The Ambassadors of Princes which reside in this Town and Court, observe with great Diligence, so many extraordinary Things, but say nothing; they do like me, they write and advertise their Masters.

I am afraid, thou wilt take no Pleasure in the Relations I make thee of the Successes of so great a Power; but I ought to let thee know the Truth. Affairs are carried on here with much Art. The Ministers serve with great Fidelity, and are very secret. Cardinal Richlieu hath an entire Ascendancy over the King's Spirit; and, to say Truth, is a Person of great Merit. They say, he aspires to true Glory, and will place the Crown, which Charlemain wore, as Emperor of the West, upon his Master's Head. If the good Fortune of France marches always at this Rate, the Misfortunes of its Enemies must be excessive.

The manifold Wars which this Monarch undertakes, and Richlieu counsels him, do in the meantime make the People (who bear the Burthen, by the Taxes which they are forced to pay) murmur; besides their Grief for the Loss of their Parents and Friends slain in these Wars.

The Cardinal fears Peace, and apprehends his Enemies may destroy him, if they have leisure to cabal against him. Thus he finds his Interest in the War, and the Armies support his Authority.

I cannot yet make any certain Judgment of him, nor have a perfect Knowledge of his Manners, no more than of the Extent of his Genius; because, the Man hides many Things during his Life with a Dress, which will be discovered when he dies. We can see which are his good Inclinations; and it is not easie to penetrate into a Discovery of the Vices whic he is inclined to.

In few Words, he has much contributed to the Peace of France, divided by Diversity of Religion. He hath succoured Italy, and manifested there the power of the King his Sovereign; has weaken'd the Empire of Germany, by the War he hath carried into her Bosom, by the joint Forces of the Princes of the North, and them of France at once; and no less weaken'd the Power of the King of Spain.

Thou that knowest every thing that passes, and hast Intelligence from all the parts of the World, canst truly judge of Affairs; which makes thee know, and fore-ee all that may prejudice the formidable Empire of the Mussulmans.

Paris, 20th. of the 7th. Moon,
of the Year 1638.

LETTER XXV.

To the Kaimakam.

ALL is in peace here, the War being carried on abroad.

The Court continues to make Vows for the Queens Health, and happy Delivery. They seem not so much concerned for the King's Welfare as the Queens; every Body being persuad'd, that the Happiness of France depends on her safe Delivery.

I writ to Chiurgi Muhamed, that he should mention the Queens being with Child, as a doubtful thing, and which might vanish; but at present, it is most certain: For she will shortly be brought to Bed. She lives in great Repose, for fear of

hurting her self; she scarce stirs out of her Bed-Chamber; and every Body endeavours to please her.

There is News from Provence, of the arresting of a King's Son by that Governour. The Prisoner is Brother to *Vladislaus* King of *Poland*.

'Tis said that the King of *Spain*, had made Prince *Casimir* Viceroy of *Portugal*, in Recompence of the Troops of *Cossacks* he had formerly raised to defend the County of *Burgundy*. They add, that being embarked at *Genoa*, upon one of the Gallies of that *Republick*, for *Spain*, to take Possession of the said Charge, with a small Train of Domesticks, and Count *Konick polski*, who called himself *Vladislaus's* Embassador, with the Marquis of *Gazague*, his Kinsman; being arrived in *Provence*, and visiting with Care, all the Ports and Fortresses: This gave no small Cause of Suspicion to the *French*. He staid Four days privately in *Marseilles*; but his Galley was arrested at *Bouc*, the last part of *France*, by Orders of this King.

'Tis not yet known, what obliged *France* to make a Person of this Quality, Prisoner, having nothing to do with *Poland*; and King *Lewis XIII.* having no particular Pique against Prince *Casimir*: But the Secrets of State being only known to them that govern Kingdoms, I pretend to penetrate no farther, but content my self to write what they do, and what they say. Thou who in the Absence of the *Vizir Azem*, art the Glory of his *Highness* Council, art best able to discover the reason of this extraordinary a Novelty.

The most knowing Persons at Court, say this Prisoner will suddenly be set at Liberty; and that having no War that may authorize his Detention, it would be unjust to retain him.

The Event will teach me who am ignorant, and them that will divine, that which perhaps no Body

body knows at present. May it please the Great God, Master and Sovereign Moderator of all Things, that the Intelligences and Guesses which I give, may always be profitable and agreeable; and, that thy Life may be of Eternal Duration, for the Happiness of our Great Emperor and his Empire.

Thou shalt suddenly know whether Prince Casimir be retaine^t longer in Prison, or set at Liberty. I would, that King Vladislaus were in the same Misfortune, in the Hands of the Janizaries; and, that he, as well as his Kingdom, were Slaves to the invincible Sultan, King of Kings; to whose Power may it please the Divine Goodness, and the Wildest of his Prophets, to subject all the Countries of the Infidels; and then to place him, with his Wives and all the Prophets in his Paradise.

Paris, 20th of the 7th Moon,
of the Year 1638.

LETTER XVI.

To the Kaimakam.

Having given thee an Account of the Imprisonment of Casimir, I will relate to thee the Voyage of King Vladislaus, his Brother, who is gone a Progress into Hungary and Germany.

The News here is, That the King of Poland was gone to make a Visit to the King of Hungary, who, to do him Honour, sent the Chief of his Nobles to receive him upon the Confines of Moravia.

They write also, that Arch-duke Leopold went from Vienna to meet him: They embraced like

Brethren ; and returned together with the Queen of Poland, and her Sister, back to Court. 'Tis added, that the People received this Company with great Acclamations, with the Noise of the Cannons, and all the small Shot of the City.

The Day following having dined in the Imperial Palace, they went together to Luxemburg, to visit the Empress Eleanor, Widow to the late Emperor of Germany.

If Carcoa hath not informed thee of these particulars, thou wilt receive them from Mabmuz, who watches incessantly to give true Intelligence, and penetrate as much as may be, into all that occurs and is done in this great Court, which gives motion to all the Courts of Europe.

Reprove me if I do not well ; and punish me if the Emperor be not well served, and thou satisfied.

Paris, 15th of the 8th Moon,
of the Year 1638.

LETTER XXVII.

To Kerker Hussian Bassa.

DO not accuse me of being ill advised or negligent, if I write to thee things that thou knowest already. I am only careful in telling thee what happens here ; and my Business is not to enquire whether thou art better informed another way. When I am ordered to write all that comes to my Knowledge, I do my Duty in doing it, and I ought not to be reprehended for it.

I am told that the *Sultan*, is gone with an Army, more numerous than all the Leaves on the Trees, to destroy the * Red- * Persians. Heads, and conquer Babylon. I know that the *Musti*, the *Grand Vizir*, and all the Grandees of the *Divan* followed him ; but am ignorant of what he did in his first Expedition, when he took *Revan*.

An old English Merchant, who comes from *Isfahan*, and has served in the Army of the faithful Mussulmans, passed this Way in his Return to England. He hath been an Eye-witness of the great Actions of *Amurath*. He says that this mighty Emperor after his taking of *Revan*, left Twelve Thousand Soldiers in Garrison there ; with Two Hundred Thousand Crowns in Silver, besides Copper Money, to pay them.

He saith also, that our Mighty Monarch, being wearied to see so much Blood of the faithful, yea, of the Heretick Mussulmans, spilt, he had sent the King of *Perse* a Challenge ; offering to fight singly in Duel with him, but he would not accept of his Defie.

He tells how *Amurath* being fallen in the Water, in passing the River *Haret*, was in great Hazard of being laid up in Expectation of the Last Judgment Day, in the other World, had it not been for a Young lusty Solack, who took him by the Arm, and dragged him out of the River. This Accident was the Prelude of a great good Fortune, which happened to this mighty Prince upon the Bank of another River, called *Maka*, where he had the News of the Birth of a Son born to him in the *Seraglio*, at *Constantinople*, whom they call *Ataaddin* ; whose Nativity hath been celebrated with infinite Demonstrations of Joy.

This Englishman tells us further, that *Amurath* has taken *Tauris*, and appeared publickly here with all the Marks of a formidable power ; that he

had destroyed the King of Persia's Seraglio, burnt the publick Markers, and caused a Millon of fine Trees, which renders the loss irreparable, to be cut down.

Let me know, when thou art at leisure, whether this News be true, and do me the Favour to tell me, our great Emperors Success in the Expedition of Babylon. The Politicians here, attend the News of it with much Impatience. 'Tis allow'd, that *A. murath* is the most Potent of all Princes, the strongest Man alive; and, that only he can vanquish and ruin the Kings of the Earth.

Two Strangers of differing Nations, and both of Royal Blood, are dead in this City. The one is *Don Christopher*, Son of *Don Antonio*, King of *Portugal*; who after he had lived Sixty six Years, without ever attaining the Crown of his Father, died in a Convent of *Dervises*, called *Cordeliers*, where he was buried, in the same Place where his Father's Brother had been formerly.

The other Stranger was called *Zaga Christopher*, who was the legitimat: Successor of the Kingdom of *Aethiopia*; a Young Men of Twenty Five Years, Son to the Empress *Nazarenne*, Widow of *Jacob*, Emperor of the *Abyssins*, who died in a Village near *Paris*. He quitted his Kingdom, as thou knowest, forced by Civil Wars he arrived in *France*, in the Year 1635. of the *Egypta* of the *Christians*. After many Adventures, he composed the History of his Travels, which he performed with Troubles and Incommode-
ties which seemed insupportable.

What has he not suffered in traversing many Kingdoms, *Arabia* the *Desart*, *Egypt*, *Asia Minor*, and *Jerusalem*, where he ran the Hazard of being arrested by the *Bassa* that resides there; whom he escaped by retiring by Night to *Nazareth*, amongst the *Christian Dervises*, where he concealed himself five Moons.

He said here, that an Eunuch of the Bassa of Cairo, had much solicited him to forsake the Christian Religion, to which he would never consent; and refused to go to Constantinople, to humble himself, by prostrating his Face in the Dust of the Grand Signior's Feet; although the Bassa extremely pressed him to it, with very advantageous Offers.

This King has done much Honour to the Manes of the dead Prince, whilst perhaps he suffers Everlasting Torments; which neither thou nor I shall suffer, if we always live like Faithful Mussulmans, according to the Precepts of the Law, ordained by Mabomet, and written in the Alcoran.

I shall gladly hear that thy Life is safe, and my Friendship agreeable to thee.

Paris, 20th. of the 8th. Moon,
of the Year 1638.

LETTER XXVIII.

To the Kaimakam.

THAT which hath been so long expected, is at length hapned: The Queen is brought to Bed of a Dauphin; the King is a Father, the Kingdom seems to desire nothing more, and the People witness their Joy by a Thousand differing Festivities.

The Men, the Women, the Children and the Aged, run through the Streets as at Bacchanals.

They rejoice with their Friends, they go to Church and thank God, as if a Messia had been born to them.

All the *Priests* praise *God* in their Temples for such a Present ; and the *Monks* not so content, deafen the People with the noise of their Bells, and do more than the Drums and Trumpets of the Soldiers, and all the Cannon of the Cittadel and Arsenal. I did in Company of others, what I should not have dared to perform, if I had been alone, or had not been observed.

Those who affirmed the Queen would be brought to Bed of a Son, pretend now, they had been advertised by some Divine Revelation, and will pass for *Prophets* ; and amongst these, there are many *Religious*. Observe how far their Superstition extends.

The *Court* has dispatched many *Expresses* into all the Provinces of *France* ; and others have been sent to all the Embassadors, to give Notice of this Birth to their respective Princes.

A *Priest*, who is a *Bishop*, hath baptized this Child, without any Ceremony, in Presence of the Chancellor of *France* ; the Princes, Princesses, and Grandees of the Kingdom ; the farther Solemnity being reserved for another time.

The King commanded *Te Deum* to be publickly sung ; being the Hymn which is usual to all *Christians*, to thank *God* for extraordinary Successes.

Nothing is seen in the Streets of *Paris*, but Bonfires, and Fountains of Wine, which run Day and Night. The People testify their Joy ; and the Fires are so great on all sides, that it looks as if the City were to be reduced to Ashes.

Amongst so many Subjects of Joy, the King has wherewithal to afflict him, having been for some Days tormented with a violent *Tertian Ague* ; and it cannot be, but he must have his Spirits agitated with so many Wars at once. He has Armies against *Spain*, in *Flanders*, *Italy*, *Burgundy*, and

and the Empire in *Germany*; without mentioning his Naval Forces, and the Designs and Pretensions which he doth not yet declare. Thou mayest be confident that Leagues will be formed against him, and Conspiracies against his State. The Great ones of the Kingdom are not asleep; having long since had Designs to humble the Favorites and Ministers, whose Deportments displeased them, and to make themselves Masters of Affairs, and the Government.

I have a piece of News to tell thee; but receive it as coming from a Woman, not *Mahmut*. I seldom send that for assured, which in Appearance is not Truth. What I am going to say, will undoubtedly seem ridiculous.

The Women give out, that the *Dauphin* has Teeth, and the Nurses will witness it. Those who easily believe Wonders, publish this as a most certain Truth. The People who add Faith to the most Incredible things, raise Stories upon this, and are full of pretended Auguries.

But there being no Law that obliges us to believe that which we find Incredible, thou mayest therefore receive this News as thou pleasest, and look upon it as useless, and excuse me,

They give the King the Title of *Saint*, which they add to that of *Juft*, because of his great Piety, in devoting his Son, before he was born, to the *Virgin*, (which the *Christians* say is the *Mother* of their *Messiah*) with his Kingdom, People and Person, which he hath put under the Protection of the *Mother* of his God, which he has made appear by Prayers, Processions, and extraordinary Alms.

This Ceremony is ordinary enough with these *Infidels*; who, by an inexcusable Idolatry, devote their Towns, and dedicate their Temples to Men that are dead, whom they call *Saints*; worship-

ing them afterwards upon their Altars, and invoking them in their Distress.

I have nothing more at present to write to thee, God give thee always the Grace to be just to thy self and others.

Paris, 16. of the 9th Moon,
of the Year 1638.

LETTER XIX.

To the Captain Bassa.

THE Birth of the *Dauphin of France* hapned this Month, whereof I forthwith advertised the *Kaimakam*. I find my self in a great City, where they feast continually, to testifie the Love they have for the King, the Queen, the Young Prince, and the State.

Joy spreads equally; the most miserable, whom Fortune has given nothing but Tears, do now divers themselves.

The Women rejoice yet most; and, it seems, this Adventure regards them principally. There is not one of 'em that would not lie, and all the Maids would be Mothers, and the most advanced in Years do not now despair.

It seems here, that God only hears the Prayers of the *French*; for, they believe the Queen had never been with Child, if the People were not Holy. Thus all believe, that they owe it to a Miracle of Heaven, not of Nature, that the Child is born, and for that reason he is called, *Given of God*.

If this be so, thou must conclude, this Prince will be very Great, and much to be wondered at, who hath

hath God for his Father, and is Heir of a great Kingdom. To say the truth, *France* was never so flourishing, besides the great Armies they entertain by Sea and Land.

But that which appears most important to me, is, their vanquishing the *Hugonots*, and defeating the Rebels. The Birth of a Successor, does much heighten these Advantages, and causes a great Happiness to this Kingdom. I have my Share in the Feasting, being obliged to do as others; for to what purpose should I appear afflicted?

Before I relate to thee a bloody Combat of Gallies, which was fought in the Sea of *Genoa*, I will inform thee of a ludicrous one in that of *Marseilles*, which resembled those Spectacles the Ancient *Romans* exhibited with so much Pomp and Magnificence, called *Naumachies*.

The Count of *Alais*, Governour of *Provence*, caused Four Gallies, Two against Two, to combat, first with Cannon, and afterwards with Small Shot; and lastly, to board with Swords and Pikes; which was a fatal Presage for Two Nations, who ran in search of each other through all the Ocean, and exhibited a sad Spectacle by Battels, where a Number of valiant Men were seen to perish.

Five and Twenty Spanish Gallies appeared on the Coasts of *Provence*, where, it was said, they were come to surprize some Maritime Place. But the Count of *Harcour*, General of the Armies of the Levant, for the King, having given them Chace, some of them retured to the Coasts of *Genoa*; where they were attacked by a like number of those of *France*, which had still followed them since they were seen before *Marseilles*.

It was the First of this Moon, that they fought. Never appeared more Valour; never was Combat more terrible; and 'tis scarce conceivable what Blood was shed. Thou who art a great Captain,

Captain, and an excellent Sea man, maist gues.

Theſe: Thirty Gallies having began their Combat with their Cannon and Musquets, the Sea was in a little t'm coloured with Blood, and covered with dead Bodys. Each Galley having singled out his Enemy, the Fight was the more blood and obſtruate. 'Tis ſaid this Battel was ſeen from the Walls, and Tops of Houses in Genoa, which were crowded with Spectators; and looked on with the ſame Concern, as if they had fought for the Empire of Italy.

The Victory cost much Blood, which the French pretended to; ſeeing they took Six Gallies from their Enemies, amongst which was *The Royal Patron of Spain, the Captain, and the Patron of Sicily*, with Eight Hundred Prisoners; having themſelves lost but Three Gallies, which were taken by the Spaniards. The following Night there arose ſo violent a Tempeſt, that the Sea had well nigh swallowed the Victorious and the Vanquished. The French lost the *Royal Patron of Spain*, which breaking loſe, retired into a little Port of the River of Genoa, where the Inhabitants of Arenzano ſeizing it, restored it to the Spaniards, which they ſay here, the French will not fail to revenge.

I am perfwaded that all I write to thee is true, becuse I have it from diſinterested Hands; and ſuch as know the Truth of what paſſes.

They add only, that the Gallies of Spain, having more Slaves and Soldiers, the Victory of the French, was by ſo much the more glorious; and they affirm, that the other had Two Thousand Foot extraordinary, deſigned for Milan.

God give thee always Victory over thy Enemies, and make thee feared of all the World.

Paris, 24th of the 9th. Moon,
of the Year 1638.

LET.

LETTER XXX.

To the same.

They do here so highly magnify their Successes, as also those of the Allies of the Crown of France, that I know not what to believe, these Exaggerations being so contrary to the Glory of the *Osmians*. Having given thee an Account of the Fight betwixt the Gallies of *France* and *Spain*, I will at present, inform thee of the Advantage they say the Gallies of *Malta* have had.

They affirm that this Squadron has defeated a very great Galley of the *Bassa* of *Tripoli*, laden with great Store of rich Merchandise. We know well that this Vessel and her Loading are of good Value; but not so great as the *Infidels* publish. They say farther, That they took upon the Coast of *Calabria*, Two great Vessels, and a *Polagu*, commanded by *Picoce*, Admiral of *Tripoli*, who is a *Renegado* of *Marseilles*. They say, there were Two Hundred *Turks*, Three Hundred and Fifty Prisoners taken, and Fifty *Christian* Slaves set at Liberty. If what they say is true, there were also a great many Brass Cannon in these Ships. They confess, that the General of these Gallies, did all that was to be expected from a Valiant Man, although he had the Gout; and that they lost but Eight Knights.

Thou who knowest the Truth of this Adventure, punish so great a Lye. 'Tis true, that the *Christians* have taken the Vessels in Question; but it is not true, that their Advantage hath been so great as they make it, seeing there were no Brass Cannon, but a few *Christians* delivered; and, they having lost much more than they acknowledge.

Thou

Thou art Valiant, they Employment gives thee
the command of the Sea ; root out of the World
this little Nest of obstinate Pyrates, who breath
but by the Goodness of Amurath, whose Clemency
hinders their Destruction.

Paris, 4th. of the 10th. Moon,
of the Year 1638.

The End of the First Book.

LETTERS

Writ by

A SPY at PARIS.

BOOK II.

LETTER I.

To the Captain Baffa.

WHY wilt thou be more cruel than a Serpent; and give me Poyson, when I send thee so good Antidores, to preserve thee from the Mischiefs, with which thou mayest be overwhelmed? If thou beest not satisfied with my Friendship, be at least wise with the Sincerity wherewith I have given my Advice. Thy proceeding, I must confess, makes me repent I did not take another Course; I should thereby, in all probability, have put a stop to all thy ill Practices. Had I made known to the *Grand Vizir*, what I wrote to thee from Vienna, I should have received Thanks for my Care and Diligence, and thy Chastisement might have been of good Example:

ample : But I tell thee plainly now, that I shall be obliged to accuse thee of Treason, in case thou continuest thy Commerce with the Emperor of Germany's Secretary.

What Interpretation wouldest thou have me give the Correspondence thou holdest with this Minister ; when I discover, that he sends thee continually Presents, and receives the same from thee ? Be perswaded, every time thou appearest favourable to the *Christians*, that the Pleasures thou dost them, render thee Criminal to the *Mussulmans*. For, in fine, what's the meaning of those *Persian* Horses, those *Hungarian* Slaves which thou sentest, and that quantity of Magnificent Vests which thou presentedst to thy Friend ? What wouldest thou have a Man think of that *Silver Hercules*, and *Clock* enriched with Pearls, which one of the *Faithful* receives from an Enemy of our Holy *Law* ? It signifies nothing to answer my Letters with Passion, and Raging : Go to the Tribunal, where these kind of Questions are to be decided ; the Judge will tell thee, whether such a Commerce is lawful, even in times of Peace. Thou much exaggeratest the Obligations thou hast to thy Friend at *Vienna*, because he used thee well, when thou wert his Prisoner of War. To this it is easie to answer, That if he behaved himself like a Gentleman, thou oughtest to imitate him, like a good Mahomeran. Should he happen to be thy Prisoner, take then thy Revenge, and endeavour to set quite him.

Again, supposing it should be discovered, that this thy Friend has presented thee with this famous Cypher, composed with such Ingenuity, that it may be fitly called Arts *Master-piece* ; what Opinion can the *Mussulmans* have of thy Fidelity ? 'Tis known with what Application thou usest it to write into *Germany*, and to decypher the Answers which thou receyvest. Are not these sufficient Signs, to shew

shew, that the Dispatches thou writest, and their Answers, are like the *Trojan Horse*, concealing abominable and dangerous Mysteries? Be perswaded, that I had not writ to thee from *Germany*, the Letter which has so greatly offended thee, on simple Conjectures. The Secretary thy Friend, said one day, he must be a Witch or a Devil that can discover the Artifice of these Characters; that an *Italian*, who was condemned to perpetual Imprisonment, had wrought Twenty Years to meliorate this Art, and had brought it to such great Perfection, that he never saw any Body that could understand his Letters, with the Key it self, which he gave them. 'Tis said, that this Invention is wholly new; and the more admirable, that a Letter of an ordinary Style, of domestick Affairs of Love and Compliments, may contain Secrets of the greatest Importance, without using Equivocal Expressions, particular Characters, Figures, supposed Names, Hieroglyficks, Juice of Herbs or Liquors; it being impossible ever to discover what one designs to hide. He adds, that one may write in *Turkish*, *Arabian*, *French* or *Italian*; and conceal a Secret, written in any Tongue whatever.

Thy Friend carries it yet farther, and says, he could make use of Verses to decypher Prose: And this audacious Man affirm'd one day in the Emperor's Ant-chamber, that he would put into *French*, this horrible Blasphemy, *The Tyrant Amurath will soon die*; which is found in the following Verses of an *Italian* Poet, whereof he immediately made a Proof: And these are the *Italian* Verses.

*Giace l' Alta Cartago, a pena Segni
De l'alte sue ruine illido serba
Muiono le citta, muiono i Regni
Cuope i fasti, e le pompe arena berba
Et l'buom di esser mortal parche si
O nostra mente cupida, & superba sdegni.*

If it appears that I am too sharp against thee, I will receive thy Curses without Reply : But if thou knowest I have had just Reasons to write to thee, as I have done ; Why are thy Answers so full of Injury ? Think better on thy Interest, and be always faithful, if thou intendest a long Life.

Paris, 4th. of the 10th. Moon,
of the Year 1638.

LETTER II.

To the same.

THE small Success which we always meet with at Sea, obliges me to entertain thee thereon. I shall take no Notice of this to the other Grandees of the Port, no not to the *Kaimakam*, to whom I have not written these Three Posts. If thou hast received my two last Letters, thou oughtest to be satisfied with the Care which the faithful *Mahmut* takes to give thee sound Advice. Consider well all the Circumstances which are related here, concerning the Sea Affairs.

The Loss of so many Gallies, great Ships and other Vessels, made this Year, by the Friends of the Empire, the *True Faithful*; do much lessen the Reputation of the Ottoman Greatness.

The Discourses made hereon by the *Christians*, are so many Invectives against the Honour of *Amurath*, against thine, and that of our Nation. If it be by a Decree of Heaven, that these *Venetian* Pyrates have taken this Year, all the Gallies of *Africk*; we must then conclude, That God is offended with us, and does not hear our Prayers.

For

For my part, I believe it ; but I should not be a good Mussulman, should I pretend to understand the Secrets of Providence.

They write from Marseilles, That the People of Tunis, Bizerie, and Algiers, are greatly dismayed at the loss of their Fifteen Galleys, which General Capello has taken from them this Year. Thou knowest how the business has happened ; the Infraction of the Treaty is manifest to all the World, as well as the Insultings over the Fortress of the Grand Signior. I cannot imagin what Excuses the Senators of this Republick can make, for what their Admiral has maliciously done against us, when they shall be obliged to give an Account of their Actions at the Fleet of Amurath. I speak to thee with all possible Humility, and thou needest not doubt but I speak with zeal. I believe 'tis time for thee to oppose, and put a stop, not only to the Pyracies of these People, but the Incursions and continual Enterprizes of the Corsairs of Malta, and so many Vessels which infest our Seas, under the Banner of the Duke of Tuscany, and other Infidel Princes. Thou oughtest to succour those People which are Friends and Tributaries to the Port, whose Assistance thou hast often advantagiously used ; neither dost thou want means for this, having at thy disposal the terrible Forces, entrusted to thee by Amurath, and, with these, the magnanimous Courage given to thee by Nature.

The Christians have vowed to pierce, this Year, into the Bosphorus, and put all to Fire and Sword. Above Sixty French Knights are determined for Malta, to joyn themselves with their Comrades, to cruise our Seas with them. And thou knowest the Resolution and Courage of this Militia, and the Progress they every Day make.

Believe what Mahmut tells thee. Thou hast Two Seas to keep, and if it be true, thou hast made

Ali

Ali Piccinino to come from *Africk* with so many Galleys, designed to the keeping of the Coasts of *Barbary*, 'tis not to be doubted, but the Divine Providence has ordered, (it concerning so greatly *Anrath's Honour*) that the Guilty be persued, so that not one of them may escape his Vengeance.

All People say here, that *Piccinino* has lost his Army for want of good Conduct. However here are great Rejoycings at our Losses; and, if possible, more in *Italy*, where they feel the Advantage of so considerable a Prize at the same time, together with the Honour of the Victory; and, where we are hated more than in any place else besides. I beseech God to chastise these People by thy Hand; and that the Edge of thy Cymiter, in giving Death to our Enemies, may put an end to Slander and Slanderers.

Here's an impudent Fellow, who reports he has seen thee several Times at *Constantinople*. He with great Confidence affirms, the *Christian Corsaries* will bring thee one Day, laded with Chains, into the *Arsenal of Venice*, or that of *Malta*. He grounds his Prediction on that thou art, says he, furious when thou commandest; and that being too forward, thou canst not obey the Orders given thee. He adds, that *Tobacco*, *Love of Boys*, *Wine*, and *Women*, drive thee twice a day into a Condition uncapable of exercising thy Reason. He moreover says thou wantest Courage in a Land-Fight, neither art well skill'd in Sea-Combats. I would not write these Fooleries to thee, were I not perswaded that they really are so; and that thou wantest neither Courage nor Experience. I am moreover perswaded of the Malignity of thy Accusers, touching the Debaucheries I mentioned; and it appears to me more pertinent to write thee this, than to the *Grand Vizir*; though I must confess, I am enjoyned to inform the Ministers of the

the Port of whatever I hear, without any Reserve.

'Tis said, that as to what concerns the Republick of Venice and Capello who commands its Navy, that this General will be punished for doing too well; that this puissant State, will be humbled to the kissing the Stirrup of our great Emperor's Horse; but, it will justify the lawfulness of the Prize, which this General made, as being no breach of the Treaty with the Sublime Port, whence come the Orders by which the World is to be governed; and that, in fine, the Pyrates of Afick, are not comprehended in the Treaties of Peace made with his Highness.

And it is moreover alledged, that should this Republick be obliged to restore these Galleys which she has taken, 'twill appear, they have been lost through several Accidents.

All Christendom is persuaded, there's no Republick in the World governed with greater Prudence; which will make her avoid all Occasions of Difference with the Port, and seek all Ways of Reconciliation with Amurath, to prevent a War which cannot be for her Interest.

I hapned into a Company of discreet Persons, who blame Ali Piccinino's Conduct; and attribute his Misfortune to his want of Skill, and to his Rashness. They affirm, that had he had the Courage of a true Soldier, he would have behaved himself not only in the Archipelago, but in the Adriatick Sea, like a Captain, and not like a Thief; and, that God has given him this Mortification, as a punishment for the Cruelty he shewed to the innocent Vestals, whom he made Slaves at Calabria, together with a great Multitude of Old Men, and Children which was an Act no ways suitable to a brave Commander. And this is the Discourse caused by the Hatred to our Nation, and especially to Ali.

The

The Great God, Sovereign Moderator of all Things, keep thee in perfect Judgment, and make thy Valour renowned, and thy Glory proclaimed in all Places, enlightned by the Beams of the Sun.

Paris 6th of the 11th Moon,
of the Year 1638.

LETTER III.

To the same.

I Wrote to thee Yesterday, what the Sense of the World was of thee ; and I write to thee this Day what Mine is.

Although thou askest not my Advice, yet I will give thee such, as, perhaps, thou wilt approve of, and may be useful to thee in due Season.

Wilt thou be revenged of the *Venetians*, and all the *Christians* at once ? Pass over into the *Adriatic* Seas, with twenty small Galleys ; draw near a Night to the Shoar at *Ancona* : And, before the Sun be up, ransack the famous Place of *Loreto* ; thou mayst carry away thence as great Booty, as ever the *Consuls* and *Roman Emperors* did elsewhere.

Couldst thou conceive the immense Riches shut up in a little Chamber, (where the *Christians* affirm, That a Virgin received an Ambassador from Heaven, under the Form of an Angel ; after whose Words she found she had conceived the *Messias*, whom the *Christians* worship) thou wouldest not defer the executing of what Mabitut counsels thee.

"Tis reported in this Kingdom, as if *Piccinini* had such a Design. Why did not this brave Spark then

then execute, what he had so well contrived? When he was in Africk, he was to ravage all Italy; and he had no sooner come on those Coasts, but he lost all the true African Courage. He let himself be taken Prisoner; he suffered a mighty Fleet to be lost, and the Shamefulness of his Defeat will for ever blast his Name.

If Amurath returns a Conqueror of Babylon, which is very likely to happen, and thou takest Loretto; it may be said, that the Ottoman Empire is arrived at its full Height; *Loretto* being the *Mechia* of the *Christians*.

There is no Season, wherein one sees not arrive an infinite Number of Pilgrims from all Parts; who come to offer there their Devotions, with the same Zeal as the *Faithful* go and pray at the Tomb of our *Holy Prophet*: and they often joyn with their Prayers, Offerings of considerable Value. A small Number of Priests of the *Roman Church*, have such Treasures there in their keeping, as cannot be fully valued: Vessels of both Gold and Silver, with Vestures, and Ornaments, and precious Stones, which serve to set forth this Temple, the most magnificent and famous amongst the *Christians*; an infinite Number of Lamps, Crowns and Scepters offered by the greatest Princes of the *Christian Belief*; and, in fine, whatever can be imagined most beautiful, most great, and costly. Thou that knowest not what Fear is, thou canst foresee nothing in this Enterprize which may deter thee. The Priests of this famous Temple sleep all the Night long, and spend the Day in chanting their *Masses*; and the Soldiers designed for the keeping of this Place, are few in Number, and can make but small Resistance: If thou beeft persuaded of the Truth of what I write, do more than *Casar*; go, conquer, and repose thy self. I have no more to write to thee: I send the *Kaimakams*

I am a Copy of this Letter. I have writ thee whatever has come to my Knowledge, and thou wouldest farther know, what *Mahmut*, under the Habit of *Titus*, has discoursed at Paris. I am willing to Inform thee, I have answered some People, who have had the Boldness to say, That the Ottoman Empire will be soon ruined, should it receive such another Blow; that if Trees be not wanting in Asia, the Mahometans will not want Ships nor Gallies; and that they will have as many Soldiers and Seamen as they please, if the Women do not happen all of them at once to be Barren. Thou knowest, that after the Battel of Lepanto, wherein the Great God, and our Prophet, design'd to mortify the Faithful; that Selim's Favourite maintained the Glory of his Master, in thus speaking to the Bashi of Venice: There is this difference between the Loss which the Republick makes, and the Misfortunes which happen to the Musulmans; that when we took from you the Island of Cyprus, we cut off One of your Arms; and when you defeated us in Battel, 'twas just as if you had cut off our Beards, which will soon grow up again: And, if Women and Trees do not fail us, we shall soon have Ships and Men; but the Loss of your Arm can never be repaired.

The Eternal Lord, without whom nothing can subsist, make the Sea always navigable, and without Tempests, that the Winds may favour thy Designs; and when thou hast finished all thou oughtest, for the Glory of the Empire, I pray Heaven make thee Possessor of the Infidel's Countries, which thou shalt subdue.

Paris, 7th. of the 11th. Moon,
of the Year 1638.

LETTER IV.

To the Kaimakam.

THIS Letter will perhaps prove troublesome to thee, wherein thou wilt find an od Mixture; however, thou wilt have no cause to complain of me; for, whatever I write to thee, shall be put into such Order, that if the *first* News be troublesome to thee, the *last* will prove otherwise. Thou hast received none of my Letters in the last Pacquets which I sent thee; and, I have found it more to the purpose, to make thee know at Once, though something later, what I could not write but at Three times; whereby thou wilt be better informed than others, to whom I wrote the first Notices I had. There's nothing like to Patience; as in all other things, so more especially as to what concerns News; the lame Post always bringing the best Intelligence.

However, I hope thou wilt pardon me, if I wrote only to one Person, who is the Captain *Bassa*, those disagreeable things which I heard, that I might not make a new Recital, which would not please; besides that he is obliged, as well as the other *Ministers* of the *Port*, to impart to thee the Advices he receives from me.

Thou wilt find by the Copy of the Letter which I have written, that 'tis not without reason I am angry with him. My Design is not to learn thee, what thou knewest probably before me, but what thou maist be ignorant of, and yet oughtest to know.

The *Christians* express continually their Hatred against us, always speaking ill of our Affairs. Although there be no War declared between these *In-*

fides, and the ever invincible *Sultan*; yet they cease not to be our Enemies; and thou maist know by their Discourse, they are ever laying Designs against us. Thou knowest, the usual Way of the World, is to discourse first of Affairs, and then take their Resolutions: The French are generally excepted from this Rule, for they have executed their Designs before they began to speak of them; so lively is their Imagination, and so ready are they to take their Resolutions. They do in affairs of State, what we are wont to do in those of Religion; they decide them by the Sword. They affirm, that Princes who have Valour, have no juster Tribunal than War; and that their Soldiers are their Lawyers. What Measure then, may Wise *Kaimakam*, can be taken with a Nation which is in continual Activity? The French cannot remain at Rest; and when they disturb not their Neighbours, they make War amongst themselves. The Ministers of Foreign Princes, who do, new the matter, what I do; although they have a Character which I have not, are incessantly in Action. They watch, without ceasing, as I do, on what passes; and thou maist assure thy self that the *Dyan* shall be fully and certainly advertiz'd of all things.

The Pope keeps here, as his Ambassador, a Prelate, called a *Nuncio*. The Emperor of Germany, the King of Spain, those of England, Sweden, Denmark and Poland; the Electors, and severall other Princes of the Empire, entertain also Embassadors, to observe the Motions of this Prince, who often breaks all their Measures. The States of Italy do also the same. There are, in this Part of Europe, Princes and Repubicks: these little Sovereigns, are more jealous than others, of their Interests; and, do more concern themselves in Affairs which pass. The Repubicks likewise

great

greater Precautions in their Conduct, than the Monarchs do.

The Republick of *Venice* has acquired a great Reputation; *France* keeps a good Correspondence with her; the Embassador of that State, living here with all the Marks of Grandeur, and the same Prerogatives granted to those of Crowned Heads. Neither *Persia* nor *Moscovia*, keep any Publick Minister here; yet, perhaps, they may have some that give *Private* Intelligence to their Masters. As to what concerns the Princes of the Indies, they seem not to me, to have any Interest here; so that they have, I believe, no Agent in these Parts, either publick or private. If the Name of *Spy* be mean, or dishonourable, I know no Body that is called one; for I being unknown, my Reputation therefore runs no hazard. I serve, without being observed. But, to speak plainly, what are the Embassadors and Agents of Princes, but *secret Spies*, as I am, who under a pretence of keeping a Correspondence between their Masters, inform them of what they can discover in the Courts, where they are sent.

Thou shalt be sufficiently inform'd by the *Bassa* of the Sea, of *Piccinino's Adventure*; he will shew thee what I have written. However, there are Sixty Galleys lost; and our greatest Consolation is, that we shall not want means to be revenged: If the Christians have cut off one of our Fingers, we ought to pluck out both their Eyes.

'Tis said here, that this *Admiral* is made Prisoner by the *Venetians*; if this be true, his Confinement must be very uneasie to him. But, all People are not agreed, whether he be a Prisoner or no; for some maintain, he is at *Constantinople*, where he justifies himself, with his usual Arrogance; laying all the Fault on the *Renegado*, who commanded the *Admiral* of *Algiers*.

I have recommended to the *Baffa* of the Sea, the Enterprize of *Loretto*. If thou hast leisure to examine the project, thou wilt find, though I am no Captain nor Mariner, what I have hinted is worth regarding. The Knowledge which I have of the World, of the Manner of Living of the *Christian* Princes, and Priests of *Rome*; together with the other Notices I have acquired, by reading His stories, should make me considered, as a Man that is able to offer at great things; though I have not yet gain'd much Credit in the World.

The Embassador of *Venice*, residing in this Country, says, that their *Republick* will satisfie the Great *Sinior*; affirming, that *Ali* is a Pyrate; that the *Africans* have broken the Peace; and, that the Action of their General *Cappello*, is just and heroicall; and, that *Amurath* himself will Chastise *Nicino*. He moreover pretends that the Gallies which were taken, will not be restored, seeing it will be made apparent, that they have been lost by diverse Accidents: I think he says, they have been all sunk before the Isle of *Corfou*, by the Senate's Order, to prevent the Expectation of a Surrender, the *Arsenal* of *Algiers* only excepted, which those Infidels have brought in Triumph into their *Arsenal*, to preserve the Remembrance of an Event, which they pretend to be very glorious to them. But these Misfortunes are not extream, nor past Remedy, if God continues the Life of our Great Emp'ror, and thy Health.

Paris, 7th. of the 2d Moon,
of the Year, 1638.

LETTER V.

To the same.

They have at length given over talking of our Losses, but I give not over devising the Means to be revenged of the *Christians*. Remember, that the *Grand Vizir* keeps in Prison a Man fit for great things at this time, who can do the *Nazarenes* considerable Mischiefs, and procure notable Advantage to the *Mussulmans*. If the old *Renegado* of *Dalmatia* be yet alive, he is capable of destroying all Places in the *Mediterranean-Sea*. Advise with him about the Destruction of *Loretto*. There is no *Corsary*, that has done more bold Exploits. He has spent Sixty Years in coursing on the *Archipelago* and *Adriatick-Sea*; where he has made horrid Devastations, with infinite Prizes. He has likewise, most considerably damned the *Cossacks*, on the *Black Sea*. He began the Trade at Nine Years old in a little Vessel; has been Wounded in Twenty, or Twenty Two Occasions, taken Prisoner Four times by our Pyrates, and Thrice escaped out of their Hands. And not being able to fly the Fourth time, nor redeem himself by Money, he redeem'd himself by his Religion, which he quitted to embrace ours; and since he has been Circumcised, he has brought to *Constantinople* above Thirteen Thousand Slaves in about Thirty Years space. He has pass'd full Five Years in the Cleft of a Rock, along the Banks of the *Adriatick-Sea*; which by his Industry he made a sure Place of Retreat. Here 'twas that he hid himself with his Men and Vessel, like a wild Beast in his Den; and 'tis hard to imagine how many Snares he laid during that time, for those of his own Religion. He has been

often pursued, but could never be taken; and his Name became so terrible amongst the Christians that there was no place but dreaded him. But, in fine, having, as 'tis said, attempted to betray his Master, in delivering into the Christians Hands the Five Galleys he commanded; he was sent, by Order from the *Grand Vizir*, into the Castle of *Seven Towers*, although his Crime was not certainly proved. 'Tis about Two and Fifty Moons since he has been there kept Prisoner; and he is not only very old, but decrepid. The long Penance which a Man has undergone, that has done such great things, and who is accused of having done one ill one, of which he is not convicted, does plead for some Indulgence.

I shall never go about to sollicit for the Liberty of a Traytor; yet I must say, That Men who have dared to execute great Crimes, are often capable of Heroick Actions. This Man was, and is still, at the end of his Life; perhaps if thou wilt endeavor to procure him some Advantage, and make him hope still greater, he may repair his Fault, by performing something for the good of the Empire; or at least, give some good Advice. Thou knowest the *Ancient Persians* had a Law, whereby their Kings were obliged, *Not to put a Mahfator to Death for One Crime; and private Persons, not to chastise their Domesticks or Slaves for One Fault.* Thou knowest moreover, that Princes should observe in the Chastisement of their Subjects whether the Services they had rendered, have not been greater than their present failings, and pardon them if their *good Deeds* surpassed their *bad*. These Laws, although no longer observed in *Persia*, yet cease not to be wise Precepts; to which, if thou hast no regard, yet thou wilt have some to the Zeal and Affection of *Mahmut*. And, if thou will suffer me to make here a short Digression, in comparing

paring the State wherein we are, with that of the Ancients ; thou wilt find, how much our *Monarchy* surpasses all others. Dost thou believe, Generous *Kaimakam*, that the *Ottoman Empire* is equal, inferior, or superior to that of the *Romans* in *Pompey's* time ? Let us content our selves with supposing it equal, to speak without Passion, and cut the course of Disputes , which might be made hereupon ; and reflect, I pray thee, on the Conduct which *Pompey* held in the War he made against those infinite Number of Pyrates, which infested the Seas of *Italy*, *Africa* and *Asia*. He was made General of an Army of Five Hundred Sail, with absolute Power to do what he thought fitting, without giving any Account. Thou knowest his Conduct was so prudent and full of Valour, that embarking with Ten Thousand and Twenty Foot, and Six Thousand Horse, he in Forty Days cleared *Lybia*, *Sicily*, *Spain*, *Sardinia* ; and, in a word, all the Seas which depended on the *Roman Power*, from an infinite number of Pyrates ; who had, as it were, besieged the *Capital* of the *Empire* by their Incursions, Rapines and Violences.

Now, although the Number of our Enemies be not so great, nor their strength so considerable ; yet 'tis to be feared, lest the *Infidels* be one Day bold enough, (having joined their Forces, which now are dispersed,) to fall upon us, and shake the vast *Monarchy* of the *Ottomans*, which they now often disturb by frequent Enterprises in several Parts.

We have an infinite Number of Places to preserve. We have several Kingdoms, populous Isles : We command Warlike Nations, and the number of the Empire's Subjects are innumerable, which ought to encourage us to undertake no less than *Pompey* did heretofore, who was called the *Agamemnon* of *Italy*, because he commanded a numerous Fleet, as this

Hero of the Greeks formerly did. But, it being already Midnight, I am forced to finish this Letter, lest it should be too late for the Post.

I shall inform thee by the first Opportunity, of what has happened in *Italy* and *Germany*, and of several other things which I thought I ought to give thee Notice of by this *Express*; but, accuse me not of neglect, in not having written all to thee in this Letter, and receive my Excuse, which is just and sincere, and grant me thy Favour.

The great *God* encrease thy Prosperity, and continue thy Health and Credit in the Dominions of the Invincible *Sultan*, under whose Glorious Reign we live.

Paris, 7th. of the 11th. Moon,
of the Year 1638.

LETTER VI.

To the same.

I pass immediately into *Monferrat*, without leaving *France*, to tell thee, That the *Spaniards* have there made themselves Masters of a little Town, which the *French* could not keep for want of Men; and have also demolished the Fortress which guarded the Place, that their Enemies might not have any desire after a Reprizal.

The eldest Son of *Amadæus*, Duke of *Savoy* is now Dead; he was called *Lewis Amadæus*; he was but Seven Years old when declared Sovereign, and was so but few Moons. He died Four Days after the Ceremony of his Baptism. The King of *France* and the Queen of *Spain*, were Godfather and God-

God-mother to this Prince. Thou wilt ask me perhaps, how this could be, seeing they could not be there present? But thou must know, that these Nazarenes assist often at these Ceremonies by Procuration. The Dutchess of Savoy seems to me worthy of Compassion, having lost in one Year, both her Husband and her Son, and a good part of her Estate, and sees what remains to her, exposed to the hazards of War; but she has ever shewed her self a Woman of Courage and Resolution. Her Second Son has been declared his Brother's Heir, and the States have chosen her Regent, during his Minority.

The reason of the sudden Visit, which the Elector of Saxony gave the King of Hungary, is not yet known: We have had advice of his Departure from Dresden, the Capital Town of his Country, with a great Train of Courtiers, and the Three Princes his Sons, and that he went to Leutmaritz, where this King expected him; and, 'tis further said, that in the small time they were together, they have had several Conferences, the subject of which is not yet discovered. The King has presented the Duke with a rich Coach, with Six stately Horses, sumptuously harnessed; and given Diamonds and Gold Chains to his Courtiers. But thou being nearer the Place of this Conference, and the Port having every where subtle Agents, thou maist sooner get this Secret than I: For, 'tis not to be doubted, but there's something hatching against the Ottoman Empire, while Amurath is at that Distance, and the chief Forces of his Empire employed elsewhere.

As to what concerns the Progress of the Duke of Wimar, who carries on the War in Alsatia, there are infinitely different News come from thence, since I wrote to thee; but this is what is most certain. After the taking of Fribourgh, this General made himself Master of the Champaign about Bri-

zac; and his Army seizing on all the Posts thereabouts, the Imperialists put themselves in a Posture of hindring them; but, for Three Months Time they could do nothing but spoil the Corn, and forage in the Country, whereby they wasted their own Subsistence. They have also fruitlessly endeavoured to break down the Bridge, which *Wimar* had Built at *Newremberg*; where they met with such Resistance, that they were forced to return with their Army which was in great Danger. But the Duke also met with no Success in his Enterprise on *Offemburgh*, through the fault of Fifteen Hundred Musqueteers, French and Germans, who came not soon enough to plant their Ladders against the Walls, and surprize this Place: And, he has since made different Trials, which have proved all in vain. An Officer had already entred as far as the Ramparts, with a small Party, which he commanded by means of a false Pass port; but, being discovered by a Sentinel, he was forced to retreat in Confusion, with the Loss of some of his Men. *Wimar* since defeated Two Regiments of Dragoons and Two other Regiments of Horse, and feit on the Castle of *Mauberg*; the Garrison of which Place surrendered at Discretion, to a Suedish Officer. But I am informed, that the Two Armies came near one another, on the Banks of the Rhine, of which I shall say no more, than what is necessary.

The Emperor's Troops being discovered by *Wimar*'s Vant-guard, commanded by *Turenne*, gained an high Ground; on which, fortifying themselves they sheltred behind a Church and some Houses before which there was a Battery raised of several Pieces of Cannon, to keep the Suedes at a Distance, and hinder them from encamping too near. Some French, imprudently advancing to discover the Enemy's Posture, within less than Musquet-shot,

were

were almost all kill'd on the Place. By this time the Duke of *Wimar*, seeing he could not draw the *Imperialists* to Fight, and it being impossible to force them on the Mountain, where they were intrenched, retired under the Castle of *Mauberg*; with his Rear-guard, commanded by the Count *de Gurbian*, a French Gentleman. The next Day he joyned the rest of the Army, and being informed by a Moor that served him, and in whom he put great Confidence, that the *Imperialists* began early in the Morning to retire; he immediately therefore put himself into a Condition to follow them, making his Army to march in Battel-Array. His Horse consisted of Twenty Four Squadrons, and his Foot of Eight Battalions; besides the Auxiliary Troops, of which he made a Reserved Body.

The French affirm, the *Imperialists* were the strongest, as having Four Thousand Men more than the *Suedes*; of which, 'tis hard to know the certainty; but, the Particulars of the Battel, are worth ones writing. Twas very bloody, the Fight being obstinately held by both Parties, and the Victory long inclining, sometimes to one side, and sometimes to another: So that the Combatants were ready to retire, weary of striking, and being struck; when Fortune on a sudden declared her self for the Duke of *Wimar*, who behaved himself in the Fight like a Wise Captain and valiant Soldier. 'Tis certain, the *Imperialists* have lost Two Thousand Men in this Occasion, with several of their Principal Officers: And also, above Fifteen Hundred were made Prisoners; amongst which, there were above Two Hundred Persons considerable on the account of their Birth or Employ. I make no mention of the Number of the Cannon; neither do I reckon the Hundred Colours or Cornets, nor Three Thousand Waggons laden with all sorts of Ammunition, which fell

to

to the Conquerors: But I greatly value the Box of Writings of Two great Commanders, wherein were found the Instructions and secret Orders of the King of Hungary, and some Treaties made with the *Sublime Port*; to which, all the Potentates of the World shou'd pay Homage.

It canot yet be discovered what these Treaties contain; yet I shall do all that's possible in order to it. The Booty has been great; however, *Wima* seems not to set much by it, as aiming at something more considerable. He remained Two Days in the Field of Battel, the better to assure his Enemy of his Conquest. He moreover pretends in his Letters to this *Court*, that he had not in this Expedition above Five Hundred Foot, and few Cavalry; which out of a Bravado, he says he will reinforce with his Pages. This is that which our Emperors who are the Masters of the World, would scruple to say in the Presence of their Slaves; so far would they be from speaking so before an Army, as this Prince did, in the Presence of a great King. See the Vanity of one of these *Infidels* Generals.

In Obedience to the Orders which I received from thee, I here end my Letter; so that thou wlt receive a very imperfect Relation, of the Events which I began to relate to thee; and I shall continue my *Dispatch* to Morrow, that thou maist the better remember what I have already written to thee, that I may not lose the Thread of the History.

Paris, 24th. of the last Moon,
of the Year 1638.



LET.

LETTER VIII.

To the same.

I Find in the *Alchoran*, the *Chapter* which speaks of *Limbo's*, to be very long ; and, I believed I never wrote thee any Letter, wherein there were so many Words : Thou shalt not receive henceforward any from me , larger than the Hundred and six Versicles of this Chapter, seeing thou enjoynest me to be short. I have therefore divided this *Dispatch* into Two, lest it should prove tiresome to thee ; although I believe thou wouldest have found it when entire, not so long as the *Chapter* which treats of *Hell*.

Wimar lost no time, but went and encamped before *Brizac*. He caused the Trenches to be opened with great Diligence, and has so beset the *Rhine*, that nothing can pass without his Leave. This River is considerable for its Largeness, and Length of its Course ; carrying Vessels of great Burthen, which makes it much frequented.

This Captain perceiving the Town wanted Provisions of all kinds, used all imaginable Artifices to surprize it, or carry it by Assault. It is the Capital of a great Province, where he is Master of several considerable Places, and several strong Castles, from whence, one may say, the Place was already besieged.

Things were in this Condition, and there was no other Discourse in the *Swedes* Camp , but of Victories, Losses and Wounds, when the News of the Birth of the *Dauphin* was brought there, which caused another Noise to be heard. The Horse and Foot, joyned their Shouts of Joy to the Sounds

of

of the Drums, Trumpets, and the Artillery, which was several Times discharged.

The Valour of the Duke of *Wimar*, and that of the Troops which he commands, made not the *Imperialists* to lose their Courage, having recruited their Army with new Troops. General *Lamby*, a Man of Courage and good Conduct, appeared in the sight of the *Suedes*, having added to his Army Five Thousand Men, with the rest of the Troops of Prince *Savelly*, and wasted the Country which the Enemy was in Possession of: If thou wouldest know the Situation of the *Suedes* Camp, and in what manner they made their Trenches, and Circumvallations, I can certainly inform thee; having had some time since a very exact Draught of it. This Camp is Three German Miles in Compass; Fortified on each side by a Trench Sixteen Foot thick, with a large deep Ditch, a double *Palisado*, and several *Redoubts*. The Lower as well as Upper Parts of the Town, are mightily annoyed by Two Bridges made on the *Rhine*. The Abundance of all sorts of Ammunition, does much hearten the Army. The Commander, although very ill; yet is incessantly watchful, and seems indefatigable. The Soldiers animated by their past Successes, think of nothing but new Conquests, and new Booty, imagining themselves invincible. The Artillery, which is in the Camp, is Fifty Pieces of great Cannon, with which such Batteries have been made, as drive the Besieged to despair. I mention not to thee several small Skirmishes, which continually happen, yet this is what is most considerable: Some Troops of young Soldiers of the *Imperial* Army, having taken several Cattle from the *Suedes*, and made some Prisoners, had Notice of the March of Colonel *Sillard*, who came from *France*, and brought a good Sum of Money for the Payment of the Troops. They went to meet him, and took

it, together with several Young Gentlemen Prisoners, all Men of Note ; and, who had also a great deal of Money about them. At the same time, the Duke of *Lorrain*, a Prince of great Valour, who serves in the *Imperialists* Party, has undertaken to relieve *Brizac*, which he knew was reduced to the utmost Extremity : And, having chosen, for this Design, Forty Companies of Foot for a Convoy of Provisions ; and, being on his March, he met with the Duke of *Wimar*. And this is the short of the Story : The Prince was still indisposed, by reason of his late Sicknes ; yet, this could not hinder him from embracing this Occasion, which he believed to be of great Importance to his Party ; he got therefore on Horseback, and marched up to the Duke.

The Combat lasted Five Hours, and *Lorrain* did all that could be expected from a brave and experienced Commander. But, he was constrained to yield to the Duke's Fortune, and retire into a Wood, with what he could save of his Troops ; and, the *Suedes* Courage was not a little increased by so great an Advantage, which will certainly be attended with the Surrender of *Brizac*. The Duke of *Wimar* remained Master of the Field, having entirely defeated the *Imperialists* Foot, and put the Duke of *Lorrain's* Horse into a Horrh'd Disorder : There lay above Twelve Hundred Dead on the Place, and all the Baggage, together with the Ammunition, fell into the Hands of the Conqueror. A Man would think, Illustrious *Kaimakam*, that the God *Mars* has united himself with this Captain ; for, notwithstanding the Weakness of his Body, he performs every Day most Heroick Actions with his valiant Soldiers, who are ready to undertake any thing, when he is at their Head. Whether this happens from his not valuing of Life, or his Thirst after Honour ; yet, so it is, That he

That he cannot live without nourishing himself with Victories ; and, he begins already to equal the Famous *Gustavus*; under whom he has learn'd his Trade. Yet he has lost, notwithstanding his Diligence, two Forts he built on the *Rhine*, which, if he retakes, 'twill not be without the Cost of much Blood on both Sides. The *Germans* have already lost Sixty Thousand Men there , amongst which there were Four Hundred Drowned.

The Extremities of *Brizac*, of which we have alreadly private Advices, is at present known by all the World. The *Swedes* intercepted, the last *Mas* of *October*, a Letter from the Governor to the King of *Hungary*, wherein he laid open his Condition, and told him plainly, that Places which wanted Men, Victuals and Ammunition, could not be defended but by a Miracle ; adding, that the best Officers and Soldiers were already dead ; and those that were alive, were either Sick, or lay Wounded, and so greatly tired, that they could do no Service; and besides, their Victuals would last but twelve Days. He seemed afterwards to reproach him for letting the time slip , in which he had promised him assistance ; and put him in mind, he did not believe he could hold out to the 4th of the *Moon* of *September* ; being reduced to such Extremities, that he durst not mention particulars, lest his Letter should fall into other Hands. Observe the Imprudence of the Expression ; he dares not write all, and yet he writes more than needs, to discove that the Place will be infallibly taken.

If thou beest impatient to know the Surrender of *Brizac*, thou shalt be satisfied by this Dispatch. The Post is now come, which brings News of the taking of this important Place , and he has come hither in Three Days. The Place was taken according to the Rules of War, surrendring the Ninth of the last *Moon* of this Year , according to the

Christian

Christians Style. The Governor procured very honourable Terms ; and truly , he sustained the Siege with all the Vigour and Courage possible to the last extremity. He is called the Baron *de Reynech* : His Name deserves a Place in the Letters thou enregisters ; and that the *Divan* should be inform'd of a Man, who knows so well to defend what is intrusted to him, that they may give to Virtue her Due. There went out of *Brizac*, only Four Hundred Foot, and Seventy Horse, who were all Naked, Wounded, and almost Dead with Hunger ; they were reduced to those Extremities, that they had already eaten the Flesh of Horses, Cats, and Dogs ; and some were said to have devoured Human Flesh. As touching the Booty, there are different Discourses ; but 'tis certain, the Conqueror found above Two Hundred Pieces of Cannon in the Place.

But, there is a strange Story related of a Young Lady, of admirable Beauty, who falling down at the Duke of *Wimar's* Feet, thus spake to him : *Sir, I have but some few Moments to live, Hunger having reduced me to the Gates of Death ; but, I shall die desperate, if you do not revenge me of a base Fellow, who has exacted of me a Diamond of great value, which I have been forced to give him for a roasted Mouse ; I am not angry with him for his taking of me a Pearl-Necklace during the Siege for Four Ounces of Flour ; but I confess my Weakness, I cannot see myself bereaved of what I most valued, and die without Satisfaction.* 'Tis said, this Prince could not forbear shedding Tears at so piteous a Spectacle ; this Lady dying almost at the same instant she had done speaking ; but 'tis not known whether he called this hard hearted Fellow to an account for what he had detained.

The Siege of *Brizac* lasted Four Moons ; almost Fourscore Thousand Men perishing in the Town,
by

by Sicknes, Wounds and Famine. Bonfires are made at *Paris*, for so great an Advantage; and the Duke of *Wimar's* Praises, are every where celebrated; and, great Commendations are given him in the Letters from the Court. Our Empire may have one Day something to fear, from so brave, so experienced, and ambitious a Captain were he at leisure. But, *Germany* is so large Country, so full of stout Men, and contains many great Towns, and those so well Fortified, will afford him Work enough, without troubling Us.

'Tis pleasantly said here, That the *Emperour Germany* will no more sleep quietly; for, in losing *Brizac*, they have lost their Pillow on which they rested; and, 'tis thought, *France* may one Day by this Conquest to her Crown. The great God multiply the Years of thy Life, as the Sand of the Sea, and increase every Day thy Fortune, and continue thy Health.

*Paris, 25th. of the last Moon,
of the Year 1638.*

LETTER VIII.

To Melec Amet.

I Have heard here a confused Discourse of the Disgrace of *Sridya Bey*; but, thy Letters have satisfied me. Thou seest, Friend, how Things go. He had the Prince's Favour, and yet could not save himself. He had moreover great Riches, and was obliged to undergo such great Ignominy. He will

will be more deformed than he was, having now left his Nose and Ears in the Hands of the Common Executioner. *Amurath*, in condemning him to this Punishment, has done an Act of Justice worthy of him : For, the honestest Men in the Empire, have ever wished ill to this proud and insolent Greek. This Man, who was but a pitiful Fisherman, and Seller of Oysters, got this intollerable Pride by the prodigious Riches he acquired in this mean Occupation. His great Wealth made him find the means of obtaining the Favour of the Ministers and Favourites of the Prince ; and *his Highness* himself honoured him with his Friendship gave him Offices, and heap'd up Riches on him. Thou shouldest know all, I say, but I am astonished thou shouldest write to me, That this Wretch, having been put out from the Government of *Wachia*, by reason of his insupportable Pride and extream Covetousness, should pretend to re-enter on this Office by means of Mony, trying in some some sort to corrupt the Justice of *Amurath*. Observe how many ways, he draws on him the Prince's Indignation : The Emperor must have been more covetous than *Stridya*, had he favour'd his Design ; but, 'twas the Decree of Heaven that *Stridya* should be punished, and, that our Master should give a terrible Example of his Justice, to terrifie those who use their Riches to commit all sorts of Crimes, and to purchase all manner of infamous Pleasures.

The News of the Fall of this Slave, had in some sort mitigated the great Melancholy I felt, when I received thy Letter : But, the Death of *Zagarabasci*, our common Friend, does not a little afflict me ; as well as the Marriage of his Son *Caragurli*, made the same day, does astonish me : For, I cannot comprehend, how there could well be celebrated in the same day, and at the same House, two such different

rent Ceremonies, as is a Funeral and a Wedding.

I find this adventure very strange; and though our Friend indeed was very old, yet I bewail him as if he had died before his time. He was an honest Man, of great Piety, and moderately Rich; and this is what makes Mortals happy in this World and the other too. But, thou dost not inform me, whether the excessive Joy he had, to see his Son married to a Greek, rich with the Goods of Fortune, ended with great Virtue, and a *Mute*, has not caused his Death. I rather think thou wilt say, our Friend *garabasci* is dead by some Excess, than yield to what we contested about formerly. I always found in this Friend great Marks of Honesty and Sobriety; and he also appeared to me to have great tenderness for his Son. I cannot without offending thee, accuse this old Gentleman of want of Moderation, yet he is dead with a transport of Joy. Thou seest, I affirmed no impossible thing, when I maintained in my Youth, that an extraordinary and unforeseen Joy, is more likely to kill, than sudden Grief, though never so violent. Didst thou think it a matter of small Satisfaction to a Father, that is a wise and sober Man, to obtain for his Son a Woman that is a *Mute*; for what greater pleasure can a Husband have, than to have a Wife that is not talkative? The Christians understand not the Wisdom of the Turks, when they laugh at our *Sultans*, who find the greatest part of their Pleasures, in the Conversation of *Mutes*. Is there any thing more delightful than to hear a Man, that does not speak; and to see one reason on all things, that has no Tongue? Thou knowest how many things these *Mutes* of the *Saraglio*, do give one to understand; and what Eloquence there is in their Signs and Gestures. Thou remembrest, that when *Amurath* would give thanks to the Sovereign Moderator of all the World,

World, in that he had escaped Death, when the Lightning fell on his Bed, and burnt to his very Shirt ; he seemed to offer him a great Sacrifice, in putting a *Mute* out of the *Seraglio*, which he dearly loved by reason of her Tricks and Gestures. The *Muses* were one day ready to fall together a Fighting, because they would not receive amongst them a Tenth Companion, sent them by a *Mandamus* from a King of *Italy* : But, when this Tenth *Muse* signified to them, That she was Dumb, all the Voices were for her. Dear *Melet*, 'tis not without Reason I write thee this. Thou art still young, and designest for Matrimony: Believe *Mahmut*; there are few Women that are Wise ; and they say little that is Good : Think then what those say, who know nothing, and whose number is infinite. When they have talked a whole Day, believe me, they have said nothing. If thou Marriest, follow my Counsel. *Take not a Mute*, for then thou wilt Marry a Beast, Neither chuse one that talketh ; for thou wilt be linked with a Monster. As to our Friend, he died by a particular Grace from Heaven : Yet I cannot but think still of his Death. How many more extraordinary Accidents wilt thou see, if thou livest to old Age ; and especially, if thou livest at *Constantinople* ; where are continually beheld strange Adventures, and extraordinary Effects, both of Life and Death, Cruelty and Clemency ; as well as of good and bad Fortune. Being in Breath, I could continue still to write to thee ; but I think it's time to end, lest I prove tiresome. And I end in praying Heaven to keep thee in Health, where-ever thou art.

Paris, 25th. of the last Moon,
of the Year 1638.

L E T-

LETTER IX.

To the same.

Paris, where I live, is a very healthful City, and so are all the Places thereabouts, free from Pestilential Airs; and yet there oft happens sudden Deaths, as well as at Constantinople; and, they die here likewise of Joy. I will relate to thee what I have partly seen, and not what I have heard, to happen in London, the most ancient, and chiefest City of the Kingdom of England: A rich Old Man falling Sick, and lying on his Death-Bed, sent to his only Son, living at Paris, where he spent his time in Pleasure, to come over, that he might with his Estate, give him his Blessing. Think what News this was to a Young Man, to whom the Life of a Father was troublesome, as being an Obstacle to his Liberty; and, who waited his Death, to take his swing of all the Pleasures, which his corrupt Nature makes him respect as his Sovereign Good. This Young Man intending to go upon Horseback, to run where he was called, found himself embarked for a Voyage, which he did not design to make; he fell dead on the Place, and saw him in the same instant, wherein he was living, and healthful, to expire. Were I of the Sect of our Philosopher Mustandin Saadi, I would tell thee, it matters not, whether one dies suddenly, or languish a long time; whether a Man dies in his Bed, or at the Gallows. But, I being none of Zeno's Disciples, and knowing no Peripatetick, or Philosopher, amongst so many Sects that were in Greece, who disputed, Whether Life or Death is to be preferred: So, expect not from me any Arguments on the Morals of those Greeks, nor yet of the French.

sans. But, if Death be such a terrible Thing, endeavour to live in such a manner that it may never affright thee, when it shall approach thee, or when thou shalt see it invade others ; expecting it at all Times, and in all Places. Dost thou know by what Herb, or by what secret Magick Charm I do not fear it ? 'Tis by the leading of an innocent Life. Here is published, and that with great Reason, the last Words of a Man of great Birth ; who died when he was very Old, by a Wound he received. He had served divers Kings in Places of the highest Trust ; and being mortally wounded in a Battel, mark what he said to those that exhorted him to die like a good Christian , and with the same Courage he had shewed in Life : His Reply was, *That a Man who had lived well Fourscore Years, cannot be to seek how to die well for a quarter of an hour.* This great Man, who was a famous Soldier, was also a true *Philospher* ; and I might say, he was a *Saint*, had he been of our *Religion*. I believe, he was a most edifying Spectacle, and the more considerable, in as much as the Example he gave of dying well, is more valuable, than that which he gave in so many Battels of courageous Fighting. He was call'd *Anne de Montmorancy, Constable of France* ; whose Life I had the Curiosity of Reading ; being to be found in the History of the *Civil Wars* of that Kingdom.

But, before I end this Letter, let me denote to thee, the Difference there is between the Effects of Grief and Joy. The Messenger from *Englan*, of whom I already spake, finding at his Return, the Old Man, whom he had left Dying, still alive ; he gave him such a strange Stroke, by telling to him the Death of his Son, that Grief having vanquished the Assualts of Death , restored to this unhappy old Man, that Strength he had lost in his Health ; so that coming himself, some days after

after, to *Paris*, I saw him bewail the Loss of his only Son.

He that said heretofore, *A Man should learn his Life to dye well*, uttered no strange Doctrin. Our Days will last long enough, if we be ready to say at all times, *We have lived enough*: And, if we love as we ought, our great Emperor, who is invincible, Holy, and the most Just among Men. And, if we observe what a French Peasant said to all those that passed before his Door, *Never do you call upon me for your Assistance, nor never do any Body any Hurt*.

Let thou and I number our Days (as was preached heretofore in the *Seraglio*, to the white Eunuch by the *Persian*, whose Eyes were put out because he saw too clearly.) He always insisted on the *Shewiness*, *Uncertainty*, and *Vanity* of Humane Life. He said, *'Twas short, considering what we had to do in it; uncertain as to what we shall do in it, and always mix'd with what we have done, and what remains for us to do.* Teach not thy Son *Mehemet* yet, for whom thou hast so much Affection these Precepts. Children have not that Ripeness of Judgment as is necessary, to hear Discourses of Death; they are too hard Bits for their Stomachs; and, which indeed Old Men can hardly digest; and which they swallow not without feeling all the Bitterness of them.

I pray God keep the *Imperial City*, with those that dwell in it, and shelter it from the Storms which fall on infamous Cities; and I beseech him, thou mayst live without Offence, that thou mayst never fear Death.

*Paris, 25th. of the last Moon,
of the Year 1638.*

LETTER X.

To Enguruli Emin Mehemet Cheik, a
Man of the Law.

WHEN I parted from *Constantinople*, I gave thee a Stone of excellent Virtue against the Gravel, and thou presented'st me with a Paper, which was to secure me against all Bodily Evils. Time only can decide which of us two made the best Present to his Friend. Thou hast pretended to teach me in few Words, how to live amongst the *Infidels*; And I thought in giving thee a Stone, to give thee a Remedy against the Distemper thou art troubled with. I never turn my self towards the Place where *Mocha* lies, but I remember where thy Amity began, and how far since it has been extended towards me. Absence has not lessened thy Kindness, nor hindered thee from sending me thy grave Counsels; but I am as yet too young, to set about the preparing my self for the other *World*; and too vigorous and healthful, to hearken to thy serious and melancholy Discourses.

I wish thou were but at *Paris*, where thou wouldst see a great Number of People, who sell a most precious Thing, to purchase a vain and fantastick Title: How many with great Earnestness sue for *Places* from the King, that they may seek their Deaths? Perhaps thou never thoughtest there were any such a kind of People. What dost thou think then of the Soldiery in General; are they any others than Martyrs of Ambition, to whom one would think Life is a Burthen? 'Tis a sad spectacle, to see how many Dead lie in the

Streets ; or carried on the Shoulders of their Friends or Kinsmen to their Graves : Yet this is so common a thing in Paris, that the People make a Wonder of it.

This way of Living obliges me to do as the rest. I begin to consider, That what happens another, may happen to me ; there's no avoiding ones Destiny. This Preface is only to bring in Story of this King's Goodness, which ought to be an Example to all Princes. The French have need of fresh Soldiers to fill up so many Troops, they continually entertain : Not long since there came a Man full of Years, and overwhelmed with Despair, who desired to be Listed in this Prince's Service. To obtain what he desired he told the King, That he was the Father of Two Children, Seven of which were Daughters, whom Marriagable ; that he could no longer live, being not able to maintain such a great Family ; that being ignorant, as yet how to die, he might learn it in the King's Service. The Prince having appointed him to wait upon him one Day privately in his Closet, thus spake to him : Thy Despair makes thee desirous to be listed amongst my Soldiers ; and Charity obliges me to retain thee among the Citizens. Those that are Fools when they are put into Troops, commonly come out wiser ; because they learn several things of which they were before ignorant : But as to thy part, what Time hast thou learned, who art ready to fall dead at the same instant thou enterest into the School ? Yet I release thee ; take this Sword ; go and combat thy Fortune and take this Purse to succour thy Family, and be cured ; but if thou art Wise, say not from whence thou hast received thy Cure. I know not what Sum was in the Purse, no more than I do of the Metal the Sword was. But I have this Story from an Officer of the King's Closet, with whom

have that strict Converse, that he told me this Pas-
sage as soon as ever it hapened.

I'll tell thee, if thou wilt, some of the principal
passages of my Life: for I conceal nothing from
the Ministers, and the most Venerable Mufti,
who knows all that I do: I adore the Sovereign
Master of the Universe; and have a great Ve-
neration for his *Holy Prophet*: I never defiled my
Hands in Blood, neither have I ever violated any
Man's Bed: I easily forgive my Enemies, and hate
above all things the Crime of Slanderung. If
this be not sufficient to merit Salvation, I do not
know what is. These are all my Vertues; as to
other Qualifications, I have none. I have no
Knack at Thievng; my Talents lie not that
way; were I qualified, I might, as most do, de-
vise means to put my Art in practice. But living
according to these afore-mentioned Maxims, I
doubt not but I shall find Entrance into that *Para-
dise*, where faithful Souls will enjoy a perfect Hap-
piness, and set their Feet on the Necks of the Ene-
mies of our *Holy Law*, where, they shall suffer
neither Hunger, Thirst nor Nakedness; free from
the parching Hea: of the Sun, and the pinching
Sharpness of the Colds, caused by the Moon; where,
under the greeable Shade of Trees, they
shall gather the preciouest Fruit, standing, sitting
or lying; and drink in Cups of Gold or Emerald,
the most deliciou Liquors, whch spring from a
clear Fountain; all be served with inconceivable
Majesticence. In his Divine place, they shall be
more beautiful and shining than the Stars in the
Firmament, whose Brightness enlightens the Dark-
est Night; their Robes shall be of finest Silk, of a
Colour more greet and pleasing to the Eye, than
the Herbs which spring up in *May*: And shall fur-
ther receive from the Hands of God, a potion,
more sweet and delicious, than can be imagined,

as a Recompence for the Good they have done, during their Abode amongst Men. Thou knowest, 'tis impossible for me to go on Pilgrimage to *Mecha*, seeing I am obliged to abide at *Paris*. Thou knowest also, I cannot give my self to contemplation, being forced to lead an active Life; for I must not remain among the *Dervises*, who pass their Days in Solitude; serving in *France*, as I must do, our Puissant and invincible Emperor. Thou seest here what my Condition will bear; accuse me not therefore for neglecting the pious Advices thou givest me. I forget not so much Death, as I forget that I must die.

Be informed of this from me, There's not a Town in the World, where People do learn better to live ill, than at *Paris*; neither is there any Place where they are better taught to die. I need not tell thee, here are publick Academies (as were heretofore amongst the *Egyptians*) wherein Dead Bodies lie exposed to publick View, to make Men remember the indispensable Necessity of dying. But I may tell thee, there's no Day, wherein in this great Town a great quantity of Fools do not teach Wiser than themselves, Things they have been ever ignorant of; for the Gibbers and Scaffolds, set up for the Punishment of the Guilty, hinder the Destruction of a great many People, whose Innocency is preserved by these kind of Spectacles. Here the Poor who had heretofore plentiful Subsistences, teach good Husbandry; the Proud, Humility; the debauched with Women, Chastity.

I believe, there is no Part of the World, where there are more Thieves and Pick-Pockets, who do their Work with greater Art and Subtilty; they exercise their Craft in all places; in the Churches, as well as the Streets, Markets, Bridges; so that our people of the *Morea*, are thought by us to be such great Masters

this Science, are mere Asses to them. Adieu.

Paris, 10. of the 1st. Moon,
of the Year 1639.

LETTER X.

To Cara Hali, the Physician.

I Know not whether what I thought I saw last Night in my Bed, be the effect of a Dream, or of a real Vision. I was awaked by a great Earthquake, which made me rise affrighted out of my Bed. But, informing my self by some people, I found 'twas but a Dream.

My Adventure, has renewed the remembrance of one, which proved of sad Consequence to one part of Italy. Physicians are at a loss to find out the Causes of these horrible Fires, which are vomited up at certain times by Mount *Gibel, Stromboli, and Vesuvius*; Mountains in Sicily, not far from Naples, whose Roots seem to spring from Hell; whence arise often filthy Exhalations, Smoaks and Sulphur, with Flames which cast up Stones and Ashes to the Clouds.

'Tis known, I believe at Constantinople, That towards the Beginning of the Month of February, there was lost near Naples a little Island, that had Four Miles in Compass. It's related as a Thing certain, That after this Isle was suddenly swallowed down into the Sea, the Fire which it included not finding its usual Vent, there was opened some Days after, a new Way along the Coasts of Calabria, near Messina. There did it appear, having first caused and horrible Earthquake, which

overthrew a great Pile of Building, which the *Christians* call a *Steeple*, that belonged to a principal Church; which buried under its Ruins a vast Number of people, whose Devotion had at the Time brought thither. Some Towns of the Kingdom of *Naples* suffered by this Earthquake, with great Multitudes of people, and Herds of Cattle, which were miserably lost in the Fire, by the Smoak and Heaps of Ashes. And amongst those that have been smothered to death, are reckoned several *Lords* of those Countries, who are Masters but of few Subjects, and yet bear the Title of *Princes*.

My dear Friend, *Cara Hali*, these are dreadful Effects of Nature, whose Causes will not be found out by us. Certainly, these Countries of *Italy*, must be far from *Paradise*, seeing these Months of *Hell* (if it be true, as many people say, they are in these Mountains) do frequently ruine by these Irruptions *Calabria* and *Sicily*. *Naturalists* affirm, That, these Mountains nourish Sulphurous Matter in their Bowels, which is easily inflamed, and issues out with more or less Violence, and more or less Frequency, according as the Matter is more or less disposed, and the Subterranean Winds kindle and eject these Fires, and open the Mass of Earth, under which they are shut up. But the Opinion of certain *Philosophers*, who maintain, That meer Chance produces these Extraordinary Events, appears to me very ridiculous; affirming, That one Stone striking another, produces a Spark, whence happen these great Inflammations: Nay, they proceed farther, and would perswade us, That a lighted Lamp, left by Chance, by those who searched into the Bowels of these Mountains, to discover the Secrets of Nature, might make these Flames; which lighting on a combustible Matter, and meeting with nothing

that is contrary to 'em to extinguish them, do cause these surprising Effect. They also say, That Lightning striking fiercely on some one of the Coasts of these Mountains, may do the same thing; as the Stones striking one against another, or the Lamp left lighted.

These Opinions would not appear so ridiculous, were it possible to make any Demonstration of 'em: But these Events being all extraordinary, and in a manner prodigious, I shall willingly suffer thee to believe, that 't is a Work of Nature, or Hell, or Chance alone, which causes the perpetual Motions of these Fires, which are so terrible, and so greatly damnify one of the finest Countries in the World, as Greece is, and this Island which is the Delight and Nurse of almost all the Provinces situated on the Banks of the Mediterranean-Sea.

We find also in *Ireland* these Mountains of Fire, yet with this Difference, that their Flames do no Hurt, which make 'em notwithstanding dreadful to the Inhabitants. I think too I have heard my Father say, That being in Company with certain *Arabians* in our *Lycia*, he saw these kinds of Fires come out of the Earth, but they broke out gently, and caused no Damage.

I am now perswader' of one Thing, which I would never believe before; which is, That Old *Pliny*, intending to relate to the Emperor *Titus*, and leave to posterity, a Relation of the Effects of *Vesuvius*, and a perfect Discovery of the Causes of so many prodigious Effects, he therefore went himself on the place; because that in his Time this famous Mountain had cast out an horrible Quantity of Fire, Stones and Ashes, with so great Violence, and such terrible Noise, that the Effects were felt in *Syria*, *Africk*, and especially in *Egypt*. But the Curiosity of this wretched Phil-

Iosopher having cost him his Life, the Romans expect still with his Return, the Discovery of the secret Causes of so many prodigious Effects. Take care of thine own Health, and let not any of thy Patients miscarry through thy Neglect or Rashness. Continue to love me, though I am at a great Distance from thee. Write to me sometimes; and believe, that I am not able to conform my self to the way of living of Strangers amongst whom I reside. I shall be always a good Mussulman, and a Faithful Freind.

*Paris, 10th. of the 1st. Moon,
of the Year 1639.*

LETTER XII.

To the venerable Mufti, Prince of the Religion of the Turks.

THY Decree is very cruel, to separate me, without having committed any Crime, from the Communion of the Faithful.

I have read the Holy Answer thou hast made me, with great Veneration; but this has not been without many Tears. Thou hast not untyed the Knot of the Difficulties which perplex me, but made it indissoluble. So that I only live in the Certainty of having no Certitude; and my Soul which is encompassed with Fear, will be in Dread till Death.

If I do what thou proposest, how shall I be sure of not failing, seeing I do not understand what I ought to do? I am so dull, that I cannot distinguish

guilt, Whether thou exhortest me to do what I have ever done, or whether thou forbiddest me what I asked of thee.

I entreated thee to let me know, Whether I might live amongst the *Christians*, and do in Appearance, what they do effectually in the Observance of the Ceremonies of their Religion : And thou answerest me, That the *Circumcised*, or *Faithful*, should have no doubt in his Law, and needs no other Precepts to observe it, than the Law it self. Moreover, That the true *Mussulman* must be willing to lose his Estate, his Life and Honour in the Sultan's Service ; That the *Christians* are Enemies to the True God, the Emperor and Religion ; and that in fine, one ought to sacrifice all Things not to betray this God, who is our chief Master. Tell me, I entreat thee on my bended Knees, Cannot a Man be a true *Mahometan*, without hating eternally the Followers of *Jesus*? And in living amongst them secretly a True *Mussulman*, must one shew ones self to be of another Religion, or pretend to be of theirs ? Thou wilt tell me the *Akoran* speaks with great Clearness, yet how many obscure Passages do we find in the Words of our Holy Prophet, wherein we need thy Expositions ?

I have no Belief for *Tagot*, neither will I give Credit to the *Devil* ; my Law expressly forbids it : For, I believe in one only True God, who knew the Intention of our holy *Lawgiver*, and sees what we cannot discover. And the *Prophet* cries out, That he that has such Principles, leans on the strongest Prop he can ever meet with ; there being nothing which is able to overthrow it.

Disperse, Reverend Sir, as much as thou canst, the Darkness of my Spirit. I conjure thee by the Almighty Father, who can make live Flesh come on the dry Bones of the Ass, which died an Hundred Years past.

I do not discontinue here my usual Prayen, which I make in the Manner they are prescribed me by the Law, with my Face always turn'd to the Side of Mecha. When I fast, I eat only at Night, and I continue my Repast till Aurora advancing the Day, gives me Light enough to distinguish Black Thread from White. And I pass over the Day, without taking any Nourishment, till the Darkness be so great, that I cannot see the Eye of a Needle. 'Tis true, I give no Alms to the Poor, because I doubt, Whether it be lawful to do good to those, who continually move Heaven against us.

The Bishops here are in great Veneration. They have not an absolute Authority, because they depend on the Roman Prelate, and the King: Yet their Jurisdiction is very large, the Kingdom being full of Churches, and these Churches frequented by Millions of People. They wear about their Necks a Golden Cross. They live in publick, good Lives; are obliged to know all the Points of their Law; they must be Doctors, are obliged to Celibacy, to be Sober, Hospitable, Prudent, Irreprehensible, without coveting other Goods; they must never be Drunk, or shed Humane Blood. Their Habit is a long Vest reaching to the Ground, of Black Silk or Violet. They go little on Foot, but are carried in Coaches, to avoid the Wearisomeness which would oppress them, in a Town which seems the greatest in the World; which thou wouldest do too perhaps, were thou designed to be their Sovereign Prelate.

The great Arbiter of the World, favour by his Mercy, or by an Effect of his Justice, the inconceivable Honour of suffering thee to sweep during thy Life, his most Holy and only Temple of Mecha, in the Company of Ismael and Abrahā,

hem, that thou maist keep it clean, without any Filth of what Kind soever.

Paris, 10th. of the 1st. Moon,
of the Year 1639.

LETTER XIII.

To the Kaimakam.

THE French Armies are at present in Winter Quarters and the Court is busied in contriving what they shall do in the Spring. I do not believe I write thee any false News ; for it is to be believed, that the Sharpness of the Winter will hinder any thing from being undertaken before that Time.

The Eyes of all the Court are fixed on Three Objects, the King, the Dauphin his Son, and Cardinal Richlieu ; but they more carefully observe the latter, than the former. This Man has made himself Creatures by his Benefits : the Thankfulness for which, and the Hopes of new ones, has bound them to his Interests. Yet 'tis to be believed, he has more Enemies by means of the great Credit he is in with his Prince, and the Occasions he finds to increase it. His Anti-chamber is always full of Attendants, who aspire to Employes, of such as are in Offices, and several other Persons who are desirous to be Witnesses of his Actions. Those who threaten him in secret, do but increase his Courage, and make him more carefully stand on his Guard ; and those who have most Experience of the World affirm, this Cardinal knows too much to be surprized.

Hear.

Hear the Recital of one of the least of his Actions, whereby thou maist figure the greatest, and give them the due Price they deserve. For These Years together, was observed in this Cardinal's Anti-chamber, a Man who was not far advanced in Years, and as assiduous to make his Court, as he was modest in his Discourse; very reserved and patient; and which is very rare at Court, was never heard to complain. The Cardinal who pretends to read the Souls of Men, and who is inferior to none perhaps in this Art, caused this Person who had so long attended, to be called to him, and thus spake to him: *I know who thou art, and how long time thou hast spent in observing me; although thou outwardly appearest a French man, thy great Patience assures me thou art of another Climate; get thee to Rome, and wait but half the time in the Pope's Anti-chamber as thou hast done in mine, and I doubt not but thou wilt penetrate into the most hidden Secrets. Part then immediately for Italy, and observe the Actions and Motions of the Wisest and most Dissimulative Court in the Universe; discover thyself to any Body: Send me an Account every Week what thou canst discover; and in this manner thou wilt be useful to me, and avoid Idleness. My Secretary will give thee a Cypher, and my Treasurer has order to give thee what's necessary for thy Voyage, as well as to keep thee when thou art at Rome.*

The Cardinal studies to extend the Bounds of the Kingdom, and for that purpose consults those who can any ways advance his Projects: Especially, the King being now certain of a Successor, by the Birth of the Dauphin, who seems very likely to live long. All Hands are employed at Toulon and Marseilles for the fitting out of Gallies and other Vessels; and 'tis thought, the chief Designes of this Minister, are on the Coasts of

Italy

Italy. I am told he was heard to say, That the Romans could never have conquered all the World, as they did, had they not before been Masters of Italy; That Hannibal had the same Design, and after Hannibal, Pope Alexander VI. intended to see whether such a Design would take Effect; but, his Pride and Cruelty made all his Projects prove abortive, and that he could meet with greater Success than Hannibal, could he be so happy as to obtain one thing. And here he ended his Discourse.

He so greatly minds whatever passes in the Royal Family and Kingdom, that he can discover, as he pretends, all the Thoughts, yea, and the very Dreams of the Grandees, Governours of Provinces, and those that command in Places.

He says, he has learnt several useful Things in the Relation given us of the Government of the Chineſes, having from them the Way of discovering the most difficult Matters, without its appearing he does any thing for this Purpose. And this is the Method of governing he observes in this Kingdom, wherein are so many restless Spirits.

He maintains, near all People who are in any considerable Offices, Persons that depend only on him, and who are known to no body else; who in all Places wear mean Cloaths, and incessantly watch over the Actions of the Officers and give him notice of whatever passes. He makes use of thele kind of People about his Master's Embassadors in foreign Courts. He always carries a Book about with him, which he calls Richlieu's Soul; which Book contains the Designs, the Interests, the secret Practices, and Inclinations of all the Princes, who hold a Correspondence, and have any Tyes with France, and on whom France has any Pretensions. The most skilful Astrologers in Europe,

rope, have also sent him the Horoscopes of all the Kings and great Men, with their Judgments touching the Term of their Lives, and what they may probably undertake in all Times. This *Cardinal* said on another time, That he kept a great many Courtiers, yet he could well enough spare them; That he knew what passed in remore Places, as soon as what was done near him: He once affirmed, he knew in less than Two Hours, That the King of *England* had signed the Warrant for the Execution of If this Particular be true, this *Minister* must be more than a Man. Those who are his most devoted Creatures affirm he has in a private Place in his Closet, a certain Mathematical Figure, in the Circumference of which, are written all the Letters of the Alphabet, armed with a Dart, which marks the Letters, which are also marked by their Correspondents: And it appears, that this Dart ripens by the Sympathy of a Stone, which those who give and receive his Advices, keep always at hand, which hath been separated from another, which the *Cardinal* has always by him; and 'tis affirmed, that with such an Instrument, he gives and receives immediately Advices. This great Man, who knows all these Reportis, only laughs at them; yet he says with a serious Air, That God has given him Two Angels, one White and another Black, to inform him of both good and bad Matters; and that with their Assistance he shall overthrow the Cabals of his Enemies. He sent some Days past, a Man to the Gallies, that was accused for cutting in pieces the King's Picture; but having been better inform'd, and knowing 'twas his, he told those about him, That this Man should be pardoned, because he had done no Hurt to the Original. Here are Theatres and Feasts preparing to entertain the People, in Honour of the King and

and Cardinal; and 'tis whispered, that the Queen is again with Child.

Heaven preserve thee ever from the Sultan's Anger, and all other Misfortunes which may lower the Comforts of thy Life.

Paris, 25th. of the 1st. Moon,
of the Year 1639.

LETTER XIV.

To Egri Boynou, the White Eunuch.

If thou goest into Prussia in Bithynia, as thou writest, above all things remember to prepare thy self not to live long, and never to inform the young Sultan Mustapha of the Misfortune of the Grandson to Solyman the Great, and Son to poor Bajazer, whom his Grandfather caused to be strangled in his Infancy. This unhappy Place makes me fearful of thy Life, as well as that of the Princes ; the Care of whose Education is committed to thee. I cannot forbear weeping, every time I call to mind what passed between the Victim and the Executioner. Thou thy self toldest me, That this unhappy Child embraced and kissed several times him that was to give the fatal Stroak, even in the Moment when he was putting about his Neck the Silken String which was to strangle him. All Asia is informed of the rest of the History ; and 'tis known, That this Child altho strangled, yet triumphed at his Death over his Murtherer : For, being sostned by the Careles of this Infant, whom he was about destroying, he dropt down in a Swoon ; and Bajazer's Son had by this Occasion escaped.

scaped Death, had not the other Executioner, more cruel than the former, done the work.

Although thou dost not certainly know who is *Mustapha's Father*, yet thou maist well presume he is the Emperor's Son. Thy Age and Prudence so long experienced, and the Office of *Chief of all the Eunuchs of the Empire*, which thou hast so long enjoyed, leaves no place of doubting, but that thy Pupil is of *Royal Blood*. Arm thy self then with Courage, and study to perform well thy Duty in this Solitary Place: Nothing is so troublesome as the Instructing of Children, when they will be taught as Masters by their Slaves, and will not submit to Rules, like private Persons.

Thou maist be sure, I shall render thee all the Service I am able, seeing I consider thee as a Friend that is extream dear to me: But why dost thou seek amongst the *Christians*, an illustrious Subject, which may serve for a Model to form a Child born in the Religion of the *Mussulmans*?

Did I not know thy Wisdom, I should think thou art very simple, in searching after Examples amongst the Enemies of our *Holy Law*, to propose them to be followed by the *Ottoman Children*. Thou hast chosen for this purpose *Henry of France*, termed *the Great*; and art thou ignorant that this so famous a King, was the most implacable Enemy of the *Empire*? Be it known to thee, That this Prince undertook the boldest and dangerouslest Design as was ever imagined, to destroy the *Monarchy of the Mussulmans*; and might probably have succeeded, had not Heaven, by an unforeseen Stroak, snatched him from the Earth, to appear before the Tribunal of the *True God*, who judges Kings as well as other Men. But lest thou shouldest imagine I make this Pretence to excuse my self from satisfying thee in what thou desirest, receive at least one Part of what thou expectest.

Thos

Thou wouldest have me send thee the History of this Prince ; content thy self with a short extract of it, otherwise I must be forced to send thee a large Volume. However, make not use of his Example in all Things ; the Way of Living, the Laws and Customs of the French, do not suit with the Turkish Way of Regiment. If thou wilt make thy Pupil accomplished, form him on the Model of some one of those Hero's which the East has given us. Mustapha will read with greater Profit, the History of Alexander and Pyrrhus, than that of Charlemain and Henry ; and, should one wonder at the Defaults of the King of Macedonia's Son, and at the small Fortune of the other ? Pray shew me what Men there ever were, who had at the same time the Fraughties of human Nature, and the Perfections of the Divinity.

And if thou wilt search into Persia and Egypt, thou wilt find a Cyrus, and an Artaxerxes, Ptolemy, Psammeticus, Campson and Tomombeis, all great Princes, whose Actions honour Antiquity. And how many Hero's wilt thou find in our Greece, If thou wilt take no Notice of those whom Rome has sent into the World ? But not to go out of the Ottoman Family, thou knowest very well, that we Turks have for proverbial Speeches, the Modesty of Solymen ; The good Mein of Alis ; The Justice of Nonquirevan ; The Majesty of Osman ; The Gravity of Hunner ; and the Justice of Abubekir ; not to mention the Courage and Magnanimity of Amurath, who is, at this Day, more valorous than any of his common Soldiers ; whether he be in his Seraglio of Constantinople, or in his Tents before Babylon.

Ten Days ago I received thy Letter, and I have employed a great deal of that Time, in collecting what thou hast desired of me ; and to speak truly, thy Commands have suppl'd me with matter where-withal

withal to divert me. Thou wilt be without doubt surprized, that two Men who long served this King in mean Employes, have discovered several particulars of his Life with which the French themselves, perhaps, are not acquainted. My Sentiment ha
ever been, That 'tis more necessary to know the Manners and Customs of Men, than to know the Number of Places they have besieged or taken; and to be informed of their Good Qualities and bad ones, than to learn the manner of their Encampments, and the Number of the Battles which they have won or lost. All Histories contain the Actions of Men, and the principal is, to know these Men, to instruct others; for Histories do generally rather divert, than instruct Men. These will teach thee better what thou art to learn, than the *Histories* themselves. Christian Authors are, at present, like the Elements, always in War, and ever contrary to one another, and never agreeing.

These two above mentioned Friends, who are now very old Men, have served King Henry above Thirty Years, and ever held a strict Correspondency with one another; One was his Barber; and the others Busness was to divert him with reading to him, when he was going to Rest.

That which is related of Henry's coming into the World without weeping, is certainly a Fable; but it is certain, the Queen of Navar, his Mother, sung a French Song, in the Time of his Birth; whereby this Prince seemed to shew other Women that 'tis possible to be brought to Bed without Crying out. The first Milk which this Royal Babe drank, was an *Ambrosia*, which the Gods of our Friend, the Poet Oglou, never tasted. His Father made him drink in a Golden Cup, of the strongest Wine that could be gotten, wherein he put and squeezed a Clove of Garlick, which he thought proper to strengthen his Temperament,

and

and render him more vigorous. He was afterwards bred up like *Cyrus*; spending his first Days in Woods, and oftentimes in the Company of Shepherds. He went always with his Head bare, whether exposed to the scorching Heats of the Summers Sun, or during Winter, to the Rain, and most rigorous Frosts, Snow and Hail. It seems as if he had began his Life in Prison; being confined to the Fields, distant from all Converse, clad in coarse Hair-cloath, to accustom his Body to Fatigues, and couple his Spirit to the Accidents of Fortune.

He was but Nine Years old, when he lost his Father *Anthony*, King of *Navar*. The Death of this Prince may serve for a Lesson to *Mustapha*; for, having received his Death's Wound, at the Siege of a considerable place, he made the Wall of the Chamber where he lay, to be broken down, that he might be carryed into his own Bed, dying as it were in Triumph, into the Town: Miserable Ambition of Great Men, who strip not themselves of it till Death strips them of their Lives. Seven Years after the Death of *Antony*, the Young *Henry* was declared Head, and Defender of the *Hugonot* Party; and when Eighteen Years old, he was in a considerable Fight; but 'tis not well known, whether he himself was engaged. Fortune was so contrary to him in the Beginning, that having lost a Battle, he was obliged to fly for Six Months, together with the rest of his Army; and to traverse almost throughout all the Provinces of the Kingdom, without taking any Rest, for fear of being surprized. Thou hast never read, I believe, of any Captain that made a Flight of that durance, before him. The Queen his Mother, being a Woman of a Masculine Courage, and Firmness of Mind, died poison'd by a pair of Gloves. At Nineteen Years of Age, he married the King's Sister, who then

When Reigned, named *Charles IX.* and never any Wedding was solemnized with such Bloody Tragedies. 'Tis hard to believe what an infinite Number of *Hugonots* was then massacred ; the Design was secretly laid, during the Celebration of the Wedding, and executed six Days after, at full Noon. 'Tis said, that in one Day, all *France* was drenched with the Blood of these poor people; there being at least an Hundred Thousand of them slain; amongst which were Twenty *Lords* of great Consideration, with the Great *Admiral* of the Kingdom; and, at the fewest, Four Thousand Soldiers massacred in *Paris*. *Henry* did not perish on that unhappy Day, but he was very near Death ; and the King having called him, thus spake to him, with an angry Tone, and fierce Countenance : *Henry, thou art alive, because I would spare thee; but I will not spare thee if thou persist in thy Heresy : Chuse one of these two things ; either the Mass, or Death.* If thou knowest not what the *Mass* is, I will shew thee in another Letter. This Prince chosen to go to *Mass*, rather than to lose his Life : And therefore publickly abjured the Religion he professed. These Two old Men affirm, That *Nero* or *Caligula*'s Court, were never corrupted as that of *Prince* was then. No people were more in Fashion, than Buffoons, and never did the worst sort of Debaucheries so abound, Sorceries, Empoysonings, Assassinations, and all other sorts of Crimes, were permitted in such a manner, that all the Laws and good Order seemed to be overthrown. 'Tis not known, whether the King of *Navarr* took up his former Religion through policy or some Corruption he saw amongst the *Chatholicks*; however he return'd some time after to *Calvinism*, whereunto he was so obstinately addicted, that having lived several Years in this Sect, he was forced to offer great Violence to himself, to enjoy peaceably the King don

dom of France, and accommodate himself with the Pope of Rome, and to make again publick Profession of the Roman Religion.

Never any Prince more loved Women than he did. This Passion prevailed over him all the Days of his Life ; and there were Two different Natures observable in his Person, *an invincible Courage in the Field* ; and such a *Passion for Women*, as made him be often seen to weep amongst them. He has had greater Weaknesses than Hercules, and he gloried in them. He challenged the bravest Man in all France, the Duke of Guise, to a single Fight ; but the King interposed his Authority to hinder the Combat.

This King performed an Action during his Youth, which our *Dervises* would have certainly set down in their *Registers* as greatly remarkable. On a certain Day wherein he was to fight a pitched Battel, being on Horseback in the midst of his Army, he made publick Reparation to a young Woman whom he had deflowered, and spake in these Terms : *I have forced this Woman you see here, and used Threats, when Entreaties would not bring her to my Lust. Let all that hear me, detest the bad Example I have given. And as for your part whom I have thus wronged, chuse an Husband, and receive from me such a Portion, as may seem in some sort, an Amends for the Injury I have done you.*

It seems as if this so laudable an Action was approved of by Heaven : For having immediately hereupon given Battel, he overthrew a mighty Army with a few Troops.

The Ladies who bore Henry no Ill Will for his Tenderness to their Sex, greatly interested themselves in the Affairs of War, wherein this Prince was always Head of the Hugonot Party : And they gave Occasion to a Proverb, which lasted a great while

while. There being some who were for making a Peace, and others War ; this War was called *The Ladies War*. This Prince had been in so many Fights, that I believe one may truly say in this particular, never any Prince came near him : For who ever in one Day was in two Battels, and came off Victorious ?

King *Charles IX.* dying during this time, the Queen-Mother sent for her other Son in great diligence, who had been elected some Moons before King of *Poland*, by the Death of *Sigismond Augustus*. 'Tis said, that *Charles's* Successor having been advertised of the Death of the King his Brother, fled in the Night from *Cracovia*, only with Two Persons who were his Confidants, and retired to *Venice*; and 'tis said, That the *Courtisans* of this famous City, assured the *Crown* to our *Henry* : For having been infected with this Distemper which the *French* call the *Neapolitan Disease*, and other Nations the *French Pox* ; he became incapable of having Children to perpetuate the *Crown* in the Branch of *Valois*.

After his Death, which was violent and perpetrated by a *Christian Service*, *Henry III.*, dying without an Heir, and his Throne being sought by different Pretenders : *Henry*, to whom alone his Birth had given Right, became Master of it by his Patience : His Fatigues in War, and his Courage made him vanquish all Obstacles. He maintained his Right with an unparalleled Valour, and carried himself with the greatest Prudence ; yet, his greatest Successes, are owing to the Greatness of his Heart. He met sometimes with Disadvantage, but oftner came out Conqueror from all Engagements ; and 'tis observable, he was the prouder after the Battels won, because he had before appeared extraordinary familiar with the Soldiers who had helped him to win them. He was won

to be often in his Stables to see his Horses, and often slept amongst these Creatures whom he termed his most faithful Couriers. How difficult soever the way was which was to lead him to the Throne, he would not be disheartned ; these Difficulties serving only to encrease his Courage. He saw the Spaniards confederated with his Enemies, yet he alone, without any other Assistance but of some few faithful Troops, sat down before Paris, which was the most famous Siege since that of *Jerusalem* by *Titus*. He reduced the Inhabitants of this Capital of the Kingdom, to live on the most abject Meats one can imagine, after they had consumed the Rats, Mice, Dogs and Cats ; which were for some time the richest Delicacies the best People of the Town could meet with. But he was for all this (after he had given several Assaults) forced to raise the Siege, and accommodate himself with the Prince, who commands all the Priests amongst the Catholicks ; and he again renounced *Calvinism* wherewith he was infected, and which served as a Pretence to his Enemies. He was crowned in the same manner his other Predecessors had been before him. He began to govern his Kingdom, ruined by so many Wars, Pillages and Concussions made by all sorts of People, and so repaired it by his good Government, that he was soon in a Condition to embellish it. He built several magnificent Bridges, raised stately Edifices, and forgot nothing which might re establish those good Orders which the Licentiousness of the Times had overthrown.

But what this King designed against us as soon as he was settled on the Throne, will appear at the same time to thee both dreadful and admirable: As soon as ever he had made a general Peace with his Enemies, he laid the Foundations of the most Heroick Design that ever Man invented, wherein he shewed himself not inferior to the first of the *Cæsars*, nor the Conqueror of *Asia*.

He

He undertook to overthrow all the Monarchs of the World, to give a new Face to all the Affairs of it, and to destroy in a short time, the Empire of the Ottomans. But before he began such a great Enterprize, he was for paying all the Debts of the Crown, and his own in particular ; which amounted all together, to near an Hundred Millions, and 'twas a prodigious thing to find so much Money, without selling the Kingdom, or engaging the People ; yet it is true that he got this Money, and paid those Debts with it.

He was for dividing Christendom into Fifteen equal Dominations, Five of which should obey Kings that were so by Succession, and Six to be subject to Kings that were Elective, and the Four remaining should be Republicks.

By this Division, he left the Pope the Countries belonging to the Church, and added thereunto the Kingdom of Naples, with the Homage of Sicily, and the greatest part of Italy modelled into a Republick, with Obligation to give the Pope every year a golden Crucifix, and Four Thousand Sequins. Only Venice was left in the Condition 'twas in, with Laws and Customs. But there were allotted to this Republick, Kingdoms and Isles, which were to be taken from us in the Archipelago, with an Homage to the Roman Prelate, of an Embassay to kiss his Feet ; and at the end of every Twenty Five Years a small Statue of Gold, representing St. Peter, whom they term God's Vicar on Earth.

Flanders should make a Republick with the rest of the Low-Countries, which would be a loss for the Spaniards ; and to this Republick, should be added some of the neighbouring States.

The Franche County, Alsacia, Tirol and Trent were added to the Democratical State of the Swisses, with the Homage every Fifteen Years of an Hunting-Dog, with a golden Collar about

his Neck fastned to a Chain of Gold, which this Republick should present to the Emperor of Germany.

This Emperor should be obliged to renounce the aggrandizing of his Family, and only dispose of vacant Fiefs, the Investiture of which he should not bestow on any of his Kindred; and there should be a Law inviolably observed in the Empire, That never two Princes of the same Race, should enjoy successively the Imperial Crown.

The Dutchy of Milan should be added to the other Provinces belonging to the Duke of Savoy, together with the Title of King of Lombardy.

The Kingdom of Hungary should be enlarged with the Principalities of Transylvania, Walachia and Moldavia: And the King who was to be Elective, should be chosen by the Suffrages of the Pope, the Emperor of Germany, the King of France, England, Spain, Sweedland, Poland and Denmark; and, Bohemia should be submitted to the same Laws.

France, England, Spain, Poland, Sweedland and Denmark, should not change their Form of Government; when for the general Affairs, these Kingdoms were to be subject to the Universal Republick of which the Pope was to be the Head.

Things thus established, Henry was to be the Umpire of all Christendom, to decide all Differences which might happen between the aforesaid Princes and States, with Fifteen Persons chosen from amongst the most famous for Learning and Arms, which could be found among these Fifteen Dominions; and besides these, there was to be established a great Council, consisting of Sixty other Persons, for all the Differences which might happen in all the Kingdoms and Repubicks, between those who govern'd them; and this Great Assembly, should make their Residence in the Capital City, Rome.

Every State was to be obliged to furnish a certain Number of Troops, and Sum of Money to make War against the *Turks*: And, the Business of *Poland* and *Swedeland* should be, to make War together against the *Muscovites* and *Tartars*. There were afterwards Three Generals to be chosen by common Consent for the conquering of *Asia*, One for the Sea, and Two for the Land: And Three Hundred Thousand Foot entertained, with One Hundred and fifty Thousand Horse, and Four Hundred Pieces of Cannon; and the Naval Army was to consist of an Hundred and Fifty Vessels, and one Hundred Galleys; and a Fund was to be raised for this, of an Hundred Millions of Gold.

This Treasure was to be put into the Pope's Hands; the Isle of *Malta* was to be the Store-houle of all things belonging to the Sea, the Port of *Messina* the Arsenal for the Galleys, and the City of *Metz* one of the principal Magazines for the Land-Forces.

All the *Christian* Princes, were to be obliged to lessen their ordinary Expences, and to contribute to this great Design according to their Ability.

There were to have been several Spies in *Constantinople* in the Habit of *Greeks*, who were perfectly skilled in the *Eastern* Languages, to observe the Motions of our Empire: and besides these, Forty resolute Men, who were at a certain Time and Signal, to set Fire to the *Seraglio* and Arsenal, and several other Quarters of the Town.

There was found in this *Hero's* Closet after his Death, a *Memorial* written with his own Hand, wherin he had already markt Twelve Embassadors for several places in *Christendom*, for the negotiating of so great an Affair; and, the *Pope*, *Republick of Venice*, and *Duke of Savoy*, had been already acquainted with it.

In the mean time, this King had an Army already

already of Forty Thousand Foot, with Eight Thousand Horse; and he was, under Pretence of visiting the Frontiers of Flanders, theace to begin the Execution of his Project, affirming, That as to his own part, he had no other Pretension, but the Glory of delivering Christianity from the Tyranny of these Barbarians.

'Tis said, he applied himself for Ten Years together, in searching the means to make his Project take; he gave great Pensions to the Cardinals at Rome, and in Germany to several Officers; and, he had in France, besides the Troops I have already mentioned, Four Thousand Gentlemen, who were so devoted to him, that they were ready to mount on Horseback on the least Order from him.

He had already Fifteen Millions in the *Bastile*; and he that had the Superintendency of his Treasure, promised to add thereunto in less than Three Years, Forty more Millions, without touching the ordinary Revenues.

I have no knowledge of the Manner how he would divide the Estates of the Sultan. But Henry was assassinated, just as he was ready to leave Paris, to begin so great a work; being killed in his Coach in the Arms of his most faithful Courtiers: And the Fatal Stroke which carried him out of the World, delivered the Empire of the true Believers: This Empire whose Throne is so high, that it reaches up to the *First Heaven*, whence it scares the Infidels, and secures the good Mussulmas from the Insults of the Christians,

One of these old Men I mentioned, has assured me, he heard the King speak these following Words some Days before his Death: *I shall never go out of this Town; I know not what with-holds me; I shall never accomplish what I design, never see the Destruction of Constantinople; for, I am told*

by Astrologers, I shall be kill'd in a Coach. I must then always go on Foot, and never stir out of Paris.

Such was the End of this Prince, so highly venerated by the French. He was really a Man of great Courage and great Penetration; and so much the greater, in that he regarded the Destruction of the Ottoman Empire, as one of the difficultest things in the World. And truly, no other Prince did that Honour to Mahomet nor his Successors. But yet not finding his own Forces sufficient to invade and destroy the Turkish Empire, he invented a Chymical Project to find Possibility in a thing which ever appeared impossible.

In the very Moment I am Writing, I have received certain News of my Ruin. If I be not taken off this time at Paris, I shall be perhaps more fortunate than ever, and more successfully and fully serve our Great Emperor, whose Clemency is equal to his Grandeur, and who is above all the Powers on Earth. Cardinal Richlieu has sent for me to come to him; I therefore finish this Letter in haste, which perhaps will be the last I write, being greatly afraid I am discovered. If my Fears be vain, I shall learn thee in another Letter, the most remarkable Events of Henry's Life. In the mean time I am resolved and disposed, to suffer the Martyrdom. If I dye, my dear Egry, we shall see one another in the other World; if it be true, That we shall have Eyes there, and remember what has past here below. Pray the Great God in Mahmut, and take care of thy Health.

Paris, 25th. of the 1st. Moon,
of the Year 1639.

LETTER XV.

To the Invincible Vizir Azem, at the Camp under Babylon.

Cardinal Richlieu made me come in his Presence, and yet I am alive ; he has not attempted any thing against either Life or Liberty ; but has done me the same Honour, as to other foreign Churchmen ; for, he believes I am of Moldavia, calling me *Titus*, not knowing any more of me than what I told him. It seems on the contrary, as if he intended me Kindnesses, supposing me a bitter Enemy to the Turks ; and perhaps, I shall receive some Present from him : For, having served him already as an Interpreter, I shall tell thee Invincible Vizir, what has past between him and me, without any Fear of being tedious to thee. I serve thee faithfully, and write to thee as oft as my Duty requires.

As soon as I was in his Closets, he thus spoke to me ; *Titus, What dost thou do in Paris, What Business hast thou in this Town; and what is really thy Country?* I answered him, *That I was a poor Clerk of Moldavia, and came to study Divinity and be a Priest; that I knew no better Place to become Wise and Learned, and that I would willingly sacrifice all things to render him Service.* He afterwards askt me, *Whether I was acquainted with any of the Eastern Languages, and, whether I had ever been at Constantinople?* I have been, replied I, in this great Town when I was a Child, and that my Father and Mother were then in Slavery. My Father is dead, and my Mother is married again to a Christian Greek; I understand Arabick and Turkish; and am perfectly skill'd in the School-Greek. what do

you mean by School-Greek? replied the Cardinal: It is different from the Vulgar Greek, answered I, which is so corrupted, that learned People will give themselves the Trouble to understand it. He afterwards bade me go into a little Closet, where I should find one of his Secretaries, who would need my Help; where I had no sooner entred, but the Secretary presented me with a Turkish Manuscript, to turn into Latin or Italian, if I could not do into French. I immediately translated it into Latin, and will now inform thee (wise Minister, and Governour of the Great Empire of the true Faithful) of the Contents of it.

The Christian Dervises, called in France Cordeliers, keep, as thou knowest, in Jerusalem, the Sepulchre of their *Messias*, by a Priviledge which Zelim the Conqueror of Palestine granted them. These Religious, have neither Peace nor Truce with the Greek Christians, and they have such Differences together, as are of ill Consequence to all; they persecute one another without ceasing, and spread abroad most bitter Satyrs against each other. Each Party makes ill Reports to his Superior of that which is opposite, and mixes among some Truth, a great many Lyes and absurd Stories. But it appears to me, That the Greeks, who naturally love Cabak, and have the Reputation of great Romancers, are more dexterous than their adverse Party to do Mischief.

The Christian Dervises, have represented a great many things to this Cardinal, to authorize their Pretensions against the Greeks by Means of the French Embassador. They not only reproach the Greeks with several Injustices and Violencies, but accuse the Cadi's of Cruelty and Tyranny; and the Soldiers which guard Jerusalem, of insupportable Exactions. Thou shouldest be thoroughly informed whether these Complaints be on just Grounds: For they

they affirm, their Patience is beyond the Cruelty of the Officers thou employest ; yet, that they can no longer suffer the Insolencies which are now put on them, and are on the Point of hazarding all by a Stroke of Despair. It does not belong to me, to be Advocate in the behalf of those who are submitted to thy Authority, and especially of those who ought to bear the Yoke of the *Mahometans* ; but 'tis the Duty of *Mahomet*, thy Creature, to inform thee of the true Circumstances of Affairs which come to his Knowledge. Yet, if the Oppression of the Dervises be so great as they make it, thou that art the true Light which enlightens the Empire of the *Faithful*, and scatterest the Darkness of it, thou wilt not permit those that live under the publick Faith to be opprest ; and that Four wretched Greeks shall be the Cause of such Disorders as may happen in *Palestine*, the Complaints of which have reached the Ears of the greatest Princes in Europe, and to whom such things may give false Ideas, of the Government of those who are chosen by God to command all the World. Invincible *Bessa*, I have discovered the true Circumstances of this Affair, in the *Turkish Manuscript* which Cardinal *Richlieu's* Secretary has put into my Hands. I have fully discovered the false Reasonings of the *Armenians* and *Greeks*, who by common Consent, have offered several things to the most Venerable *Musti*, which I am sure thou wilt not approve of ; for they make most wretched Excuses, to colour over their Perfidiousness. They say the *Romanists* ought to be ill used, on purpose to get rid of them from *Palestine*, being like the *Jews*, bitter Enemies in their Hearts to the Welfare of the Empire : That the time of the Privileges granted by *Zelim* and his Successors is expired, and that moreover, 'tis a great Imprudence to suffer Pilgrims to come over from distant Countries, who

under Pretence of visiting the *Holy Sepulchre*, and other Places, which Superstition has consecrated in Palestine, come to espye the Actions of the Turks, examine the Form of their Government, visit their Places, and measure the Roads and Ports which they possess on the Seas, which may prove of dismal Consequence to the Honour and Interest of the Ottoman Empire. I cannot inform thee how this *Mémoir* came into Richlieu's Hands, but it was either sold or intercepted at Constantinople, where it was addressed. However I must not forget to tell thee one Remark which this Minister made, whence thou maist guess, whether he reasoned like a wise and Prudent Man : *Were I, says he, the Sultan's chief Minister, I should have added Priviledge to Priviledge, to the Monks Cordeliers, not only because Justice requires it, but by reason of the Advantage which might redound thereby to the Turks. I would make the Ways to Jerusalem easie to all People ; I would lessen the Tribute ; the Pilgrims should be well used ; the Christians in general as well as the Cordeliers ; and I would severely punish the Officers and Soldiers who guard Palestine, and the Sacred Places, if they did otherwise.* And then turning himself towards me, Does it not appear to thee, says he, that the best way to enlarge a Kingdom, is, to procure it an Advantage which increases the Number of its Subjects ? 'Tis not enough that the Prince shew the Ornaments of his Principality, he must shew also the Prince, otherwise he will be like the Philosopher who was brought into Herod's Presence ; I do not see, says the King, any Thing else but the Beard and Cloak of a Philosopher. If the Turks do as the Scythians, when they made themselves Masters of Athens, they will do better ; for they would not burn the Books which were gathered together in this Famous Town, alledging that those who applied themselves to Study, were not wont to do any great hurt. If the Christ-

ans meditate on Death, in visiting and honouring the Sepulchers; the Mussulmans should consider, that if they make War against them, they have only to do with contrite and penitent Persons, who will therefore be the more easily defeated.

And this is a Faithful and Exact Account of the Conversation I had with this Chief Minister of State. Suffer now that I add, as a Note of the Justice of the Christians Pretensions, what some Particulars of this Kingdom have given me to understand, touching the Justice and Antiquity of the Priviledges of the Religious Christians at Jerusalem. They make appear, that for above Three Hundred Years, these Places do belong to the Roman Catholicks; That, Robert d' Angou bought them of the Soldan of Egypt, and made thereof a Present to the Roman church, and put them in Possession, not only of the Holy Sepulcher, but of Calvary, of Bethlehem, and their Dependencies; which Settlement lasted till Zelim; who therein confirmed the Religious Christians, with an Augmentation of Priviledges, as soon as ever he had conquered Egypt and Palestine.

Francis I. King of France, having made an Alliance with Solyman II. he inserted in his Treaty an Article, which confirmed the aforesaid Priviledges, which were since solemnly renewed, till Amurath's Time, who is now on the Throne of the Mussulmans (an happy Emperor, and Master of the Universe, for whose sake alone the Sun enlightens the Earth) and confirms what his Predecessors had done in favour of the Christian Roman Dervises, whom he has maintained, without any regard to the vain Pretensions of the Greeks and Armenians, in their lawful Possession of Calvary, the Grotto of Bethlehem, and the Two little Mountains thereunto belonging, and granted to them the keeping of the Stone on which their Saviour Christ was embalmed, as

well as that of the Two small Domes covered with Lead, under which is the *Holy Sepulcher*.

Thy humble Slave *Mabumt*, has an unpleasant Task imposed on him by this French Minister. He desired me to give him some *Memoir* in general of what I know, and bade me not wonder at his Curiosity; it being his Maxim, to make Friendship with all Strangers of Merit, whereby he has learn'd several important Matters, and discovered Secrets of great Importance; and that it lay in my power, to oblige him greatly in giving him an exact Account of the Forces of the Ottoman Empire, and where they lay most open to be attack'd. I answer'd him very modestly, That my Business being only to say my *Breviary*, he could not expect any great Capacity from me in these matters. He smilingly bade me try what I could do in that matter; yet however, he would not lay any thing upon me which might make me uneasy; adding, Thou tho' he were a *Cardinal* and a *Priest*, yet he knew something more than Divinity, and that several Roman Prelates, had made War with great Success from St. Peter's Chair. In fine, I could not but promise to gratify him; and thou shalt know in due time, how I discharged my self; for, I had rather part with my Life, than act contrary to my Allegiance. However, I must avoid giving him cause to suspect me, and acquaint thee also with the Conferences I have had with him.

The *Holy Prophet* multiply thy *Line*, that the Empire may not want *Ministers* of thy Lineage; and the Great God so assist thy Valour, that thou maist see the Empire of *Amurath* without Bounds.

Paris, 25th of the 2d. Month,
of the Year 1639.

LET-

LETTER XVI.

To the same.

THE Winter is so far advanced, that the King's Armies lie quiet. It's no Fable, That the *Dauphin* was born with some Teeth, and that no Nurse dare present him the Teat, for fear of being bit with them. 'Tis said also that there being no Woman to be found about the *Court* which can endure the sucking of him, there is a certain Peasant, a very healthful and hardy Woman, that has undertaken that Employment.

Here are four Posts arrived at the same time; one comes from *Rome*, the rest from the Armies; but what News they bring, is not yet known: 'Tis thought that he which comes from *Germany*, brings News of *Alsatia* and *Brisac*. The King of *France* is very well; here are great Preparations at *Court* for the *Carnival*, in which time the *Christians* play a Thousand mad Pranks.

'Tis commonly said the Queen is with Child again. Here are also many Reports of the *Grand Signior's Expedition*, both in Prints and News-Letters; and several Prognosticks are made on his Enterprize on *Babylon*.

I shall inform thee by the first Opportunity, what is said here further of our Ever Victorious Emperor, and of thee also, who art his Chief Minister, and the Right Arm of his Empire: And at the same time tell thee what News come from the Northern Parts, of which I suppose the *Kaimakan* has given thee some Notice, as well as of the most considerable Events of the War of *Alsatia*. The Immortal Being, award thee the taking of *Babylon* and all *Persia*, as a Reward of thy Fidelity and Valour,

lour, and Pains thou hast taken in serving faithfully thy Master; and give thee the Good Fortune, of leading triumphantly in Chains the Sovereign of this Empire, that he may be humbled to the killing of the Stirrup of the Invincible Amurath's Horse,

Paris, 16th. of the 2d. Moon,
of the Year 1639.

LETTR XVII.

To Bekir Bassa, Chief Treasurer to the
Grand Signior.

ELiachim the Jew, whom thou thoughtest wise, and virtuous a Man, concealed his Qualities at Constantinople, to discover 'em more advantagiously at Paris. It was not his fault, that my Affairs were not intirely ruined. The Villain gave Marks of his Treachery, in the very Moment he saw me receive the Money from Carcoa of Vienna, upon thy Order. I wrote to thee, I thought this man wold be faithful in Instructing me in the Things which were necessary for me to know, and that I would be upon my Guard in those Thing wherein he might do me mischief. Thou maist easily imagine, how I am vexed at present; for I can neither accuse him, nor draw from him a just Revenge. He made me believe, That a Lawyer's Son at Paris a young man of great Hopes, having received some Displeasure form his Relations, was resolved to be Circumcised, and embrace the Mahometan Religion; and that he would not lose happy an Occasion of doing me Service; and therefore had contrived to hide this young Man, in

cold Cellar, underneath the House where I lodge, without discovering to him the place where he should be. He added, he had promised him Money, and to procure him a considerable Employ in Constantinople ; and that he had, in fine, fill'd him with all the Hopes which are wont to be given to those that through Fickleness, or Temporal Advantages, forsake the Religion of their Fathers, to profess another. He also assured me, I should have no trouble by this Business, having taken all necessary care, to transport his Convert immediately to Tunis or Algiers, and from thence to Constantinople. I yielded to the Reasons he alledged, and this young man was brought in the Night to the House where I lay, and hid without my seeing him. But, the next Day was not opened, without a strange Scene in the House. I was astonished to see a Woman in a great Rage stand before me, demanding Satisfaction for violating her Daughter, and taking away her Life; charging me, with having forcibly carried her away, and then murthered her ; and she made me all these Reproaches, in the Company of a great many Officers of Justice.

Think then the Confusion I was in ; the more I denied the Crime, the more fiercely they charged it on me. I was threatned with Death, if I did not confess it, and give the Satisfaction required of me; and at the same time, this fly Jezebel gave a Sign to one of the Rogues her Companions, to go down to such a Place, and bring up her Daughter, who was found alive, in Man's Cloaths, and melted into Tears. It signified nothing, to alledge Reasons, to prove my Innocency ; so that I was forced at last to throw out to these hungry Wretches, all the Mony I had ; and they withdrew not, till they had abused and reviled me, in a most bitter manner. They got from me about an Hundred and Eighty Four Sequins of Gold,

and

and about an Hundred Piasters of Silver. *Eliachim* has the Confidence to affirm, he knew nothing of the Cheat ; and thinks to justify himself in saying, That if he who is a *Jew* was deceived by this young Man, who pretended to become a *Turk*, there were a Thousand *French* People who had been cheated in like Manner. I shall not here mention what I alledged to him to make him own his Perfidiousness, this being fruitless. On the other Hand, reflecting on the Employ I had, and my present Circumstances ; it appeared to me necessary, to dissemble this truth and to wait for some favorable Occasion, to send this Villian out of *Paris*, and to lay some Snare for him at *Constantinople*. I give thee notice of this Event, for Two Reasons ; that I may have more Money, and provide for my Safety ; believing my self in great danger, as long as I live where such a Fellow comes. I shall not mention the Interests of *Mabumi's* Life ; for I shall ever think it well spent, should it be lost in the *Sultan's* Service, who is the only Prop of the Universe.

Thou wilt not want Opportunities, wherein thou maist draw out of *Eliachim's* Purse the Money he has robbed me of ; neither wilt thou want Means, to remove from me so dangerous a Companion. Thou shouldest know, what the *Christians*, who are always irreconcilable Enemies to the *Jews*, say of them. They affirm, That these infamous Wretches, are the Slaves of all Nations, excepting *Turkey* ; and especially in *Constantinople*, where they are Masters, they are at the same time, caressed and curst in the midst of Abundance, they appear always miserable ; and yet they lay Hands on all others Properties. They add, that they be Vagabonds like *Ulysses*, yet in whatever Place they are, they find a Country like *Homer* ; That they are all Perfidious, and in Publick, affect to appear Religious,

Religious; but live in grievous Disorder and Luxury in their own Houses, sticking at no sort of Crimes; bragging, That tho' it be not permitted them to purchase Lands, yet they have found means to get into their Hands, a great part of the Gold in Europe. The Christians also say, their Number must needs be great, seeing they never go to War; and there are none amongst them that do not marry. They are, say they, ever Cowards and Paltroons; where there's any Danger or Pains; but bold, when they foresee any certain Gain in the Markets they make. They never speak the Truth, but when 'tis to deceive; they are ever Lyars, and there's no Impiety or Sacrilege at which they will scruple; and these same Christians affirm, they will commit one thine or other, some horrid Crime in our great Imperial City; being the Turks concealed Enemies, tho' they put great Confidence in them: And that we are willing to be deceived by them. I have written to Carcoa, to send me speedily some Assistance; and I have been forced to borrow Money of this same Eliachim, that Traitor who has brought me into the Condition I am in. He could not deny me, though he pleads (like a Rogue as he is) extream Poverty.

This Trick which has been put upon me, will oblige me henceforward to keep a Vallet, but I will take one so little, that no Man shall reproach me with choosing much of an ill Thing. Abandon not the poor Mabumt, who prays God that he would give thee all sorts of Prosperities, and make thee live in perfect Health! and wishes, that all the Monarchs of the Infidel Nations, may become Slaves to the Sultan, who shall be ever Invincible! and that their Riches may increase the Treasure thou guardest.

Paris, 15th of the 2d. Moon,
of the Year 1639.

LET.

LETTER XVIII.

To Carcoa at Vienna.

I Have received the Money thou didst send me, and immediately lost it ; yet without my Fault. *Bekir* the Treasurer, has been informed by my Letters, of the loss I sustained, and of another Affair which is not necessary for thee to know : I also write to him, I expected a speedy Supply from thee ; for I should demand it of thee. The *Grand Signior's* Interest requires, that thou dost not oblige me to give thee any other Reason, and that thou deferrest not to send me, as soon as may-be, a sufficient Sum of Money. I can only inform thee, that in the Attempt which was made on me, I lost only what I can recover. My Life is in Safety, and by a Miracle my Affairs are in the same Condition ; for no Body has, as yet, discovered who I am. If thou writtest any thing to *Eliachim* the Jew, be sure be careful, and do not trust him more than need.

Send without loss of Time to the Port the Packet I address'd to thee, and let me not languish in *Paris* in the Expectation of Money. 'Tis true, Gold is a rare Commodity, because every Body desires it. In this great Town of *Paris*, one may sooner find an hundred Saints, than one Liberal Person. The French say, It belongs only to Sots to be free of their Money ; that a Man should succour his Friend with good Counsel, and there's no need of anything else. Learn, *Carcoa*, to have no need of other Peoples Help, and have a care of being too free. Men that are accustomed to receive good Turns, are generally wont to reckon them as Debts.

The

The Vanity of that *Philosopher*, who died with Misery, is a great Example of Mens Insolency. When *Pericles* would give him some Succour to prolong his Life, he had the Audaciousness to say to him, *Thou carriest Oyl*. O *Pericles*, because thou hast need of a Lamp.

The Sovereign Moderator of all things, keep thee from falling into Necessity : This is the best Wish the poor *Mahmut* can make for thee, in the low Estate he finds himself.

Paris, 15th. of the 1st. Moon,
of the Year 1639.

LETTER XIX.

To Dgnet Oglou.

Birkabeb's Father was a Rich Man in Arabia, and his Virtue was equal to his Riches. He had Nineteen Children, who all died of the same Distemper, when they arrived to some Years. Never Family was more united and regular. Birkabeb was naturally of a quiet, soft Temper, but so holy a Man, and at last died so poor, that a Thief coming into his Chamber one Night to steal, and finding nothing, he called him to him, whilst he was going away, and gave him his Bed, as not being willing he should depart empty handed, and lose his Labour. Being forced after this to lie on the Floor, he received Assistance from Heaven by the Hands of his Wife ; and scarce were Twenty Moons past since this Adventure, but there happened another more strange than the former ; for he became on a suddain very Rich, and at the same

same instant ceased to be Wise. He had a Wife as haughty a Disposition, and noisy Humour, as his was quiet and humble. This Woman kept Flocks, and with a florid Youthfulness, was endued with great Beauty ; and 'tis not known by what Accident, a Prince of the Race of the Sophy of Persia, who fled from his Sovereigns displeasure, went with her. 'Tis certain, that having recommended himself to her, and intreated her to save his Life, and not discover him, she led him into a very thick Wood, which was never frequented ; where the Prince lived for Fourteen Years concealed. But growing at length tired with this sort of Life, he perswaded this Woman to go to Ispahan disguised in Mans Apparel, and find Arsamus, who had been Governor, and was a faithful and wise Man ; who would give her Money and Jewels, and a Water, which would so disguise his Countenance, that nearest Friends could not know him ; by which means he might hold on his way to Rhodes, as he had determined. This Woman soon arrived at Ispahan, with the Prince's Tokens ; which were some strange Characters, and a Ring, which he usually wore ; which Arsamus knowing, he intreated her with a considerable Sum, and several Diamonds, together with a little Golden Pot, wherein was this Water before mentioned. This Messenger returning in less than Forty Days Time, found the Prince dead in the Grotto where he withdrew, with a Paper in his Hand, wherein he intreated the first, which Chance should bring either, to bury his Body at the Foot of a fair Oak near by ; and also intreated the Party which had his Ring, to carry it to the Sophy, and beg Pardon for the Offence he had given him. Birkabell's Wife then discovered to him all that had happened, led him into the Wood ; shewed him the dead Prince, the Letter, the Ring, and the precious Stones.

stones; and only reserved to her self the Secret of the Water, which she would not intitut him with. Having after this resolved to go to the *Sophy*, they went together, by whom they were well received, and laden with Riches. *Birkabeb* took up his Abode at *Ispahan*, tarrying there Four Years, and there led a voluptuous and dishonest Life. Whilst his Wife leaving him, ran away with a Young Persian, and made several different Voyages into *Asia*, under several Figures, and by means of the Water which she had received of *Arsamus*, she deceived her Husband, and as many Lovers as she pleased.

The unhappy *Birkabeb* being by his Wife's Lewdness become again Poor, resolved at last to return into his own Country, where he died in his House full of Years, and in such Repute for Holiness, that the common Report is, he wrought divers Miracles. He left Four Sons, of which I knew only *Ababar*, who is he thou mentionest in thy Letter. And this is all I can tell thee of *Birkabeb*, of his Son, and Grandson *Ababer*, whom I look upon as a very honest Man, and in whom I believe thou maist put Confidence; yet, with this Reflection, That he which is honest now, may cease to be so. Salute this Person from me, and continue to love me. Answer my first Letter, if thou hast not done it; and this last also, if it be not too troublesome to thee. Farewell.

Paris, 15th of the ad. Moon,
of the Year 1639.

LETTERS

LETTER XX.

To Egri Boynou, *the White Eunuch.*

I Am still alive, and in Health; my Fear has proved vain, and I have escaped the Cardinals Hands without any Danger; which will make me hope the same good Fortune, should he ever look for me again. But thou shalt not know his Business with me, that being a Secret I am obliged to conceal.

Thou hast, I hope, received the long Letter I wrote thee, containing several Particulars of Henry IV's Life. I send thee now several of his Sayings, which may be termed Sentences. Read them with Attention, they are as pleasant as profitable for Mustapha's Use; who will find this great King to have had an Invincible Courage in Adversity, and great Clemency and Generosity, when he was in his Prosperity; he was Valour it self among the Soldiers, Wise and Pleasant amongst his Courtiers, Terrible in Battels, Ease and Free amongst the Ladies, full of Heat when any Action offend it self, and Courteous and Affable to all sorts of People.

Henry died in the same Manner as most of our Sultans, that is to say, a Violent Death. He had lived Fifty Seven Years and some Months, and reigned about Twenty Years. Several of his Courtiers named him, like the First Caesar, All Womens Husband; because 'twas believed, he never saw any that he fancied, but he obtained her. He had Fourteen Children, Six by the Queen, and the others by Four of his Mistresses. She who was called the Beautiful Gabrielle, of the Family of Estree seemed to have more Power on his Heart than

than all others; he often carried her about with him in his Army, and to the Places he besieged in Person. Henry was wont to say, 'Twas as difficult to know how to Love well, to prepare a Feast, and to Dance at the same time agreeably, as to draw up an Army for Battel, consisting of several Nations.

And when he was more advanced in Years, he said he loved Dancing, for it made him appear Young. He loved Play, for it shewed he could be angry; and Ladies, because he said believed a Man ought to love all the Days of his Life.

He was so impatient at Play when he lost, that he seemed to be as much concerned at the Loss of an Hundred Crowns, as at the taking of a City from him.

He often disguised himself like a Peasant, to approach his Mistresses, without being known; and he has often carried on this Humour to that Degree, as to drive Asses laden with Fruit, and sometimes carry a Truss of Hay on his Shoulders.

When he was peaceably settled in his Kingdom, he said to those who were his greatest Intimates, That he that grew weary at Difficulties, did not deserve those things which might be acquired without Trouble. I saw my self a King said he, without having a Kingdom, an Husband without a Wife, a Captain without Soldiers, and Liberal without having any thing to giye. I have had in fine, a Kingdom, Children in lawful Marriage, my Troops are numerous, and I can dispose of several Millions.

This Prince has been Wounded several times, has received Three Wounds in the Wars, and Three others on his Throne, in the Calms of Peace. The Actions which have gained him most Glory, have been the winning of Four Battels whence he came out Conqueror, having very few Troops,

Troops, and his Enemy having very numerous Armies; the general Peace he gave to Europe; the Reconciliation of the Venetians with the Latin Church, which had Excommunicated them; and the great Project I spake to thee about in my foregoing Letter.

The Pope's Nuncio having one day asked him how long he had made War, his Answer was, All the Days of his Life; and my Armies have never had any other General but my self. He was once for Forty Hours together on Horseback, and he led at that time an unhappy Life, yet he bristled up with invincible Courage, which made his Soldiers call him the King of Iron. At the same time he held a Morsel of coarse Bread in one Hand, he would with the other form on the Ground the Design of an Entrenchment; and when he would shew his Friends the finest Gallery of his Palace, he would at the same time, lead them down into his Stables to see his Horses. He was wont to say, That a King who would reign happily, must not do all things which he may. He had such a Greatness of Mind, and was so merciful, that he pardoned those who conspired against his Life. He shewed oft to those that were about him, a Soldier that was a Stranger, and had wounded him in a Battle; whom he recompenced for doing his Duty, and made him one of his Guards.

Though he was not Learned, yet he read Books of his Religion, and took a singular Pleasure in History, and conversing with learned Men. Hearing one Night the Annals of France, and being almost half asleep in his Bed; he bade his Reader continue his reading, for he would sleep no more that Night.

Having laid Siege to a most important Place, in a most cold Season, he slipt one Night wrapt up in his Cloak to the Places where the Labourers were

a work, and heard a Soldier there cursing both God and himself; yet without concerning himself any further, he whisper'd in this Soldiers Ear, *God bears thee, and the King too, for all thou knowest; if thou canst not Work, hold thy Peace and be gone.* The Night following, the King setting to work himself, to excite others; he caused this Soldier to be called to him, and thus spake to him, *Help me to remove this Earth, and do not swear, for now the King bears thee.*

To correct the Vices, the Injustices and Violences of others, he did not use Lessons, but give Examples. And one day, that he heard one of his Captains in a Rage, for that his Creditors had seized on all he had, to his Horse and Sword; he thus spake to him: *I that am thy Sovereign have paid my Debts, and sold all that I am worth for that End; and thou that art my Subject, ought to do the same thing, without murmuring:* And then taking him apart, he gave him some Jewels to help him out.

He often shewed the Marshal de Biron to his Friends, and thus spake to them about this Captain; *This Man knows to Act, as well as Talk; and I have a great Love for him.* Yet he sometime after caused him to be put to Death, having Three times pardoned his Disloyalty: This Captain having continued his Plots against his Life, and against the State; yet rememb'ring he had loved him, he would spare one part of the shame of his Punishment, and therefore ordered he should be executed in Prison.

A Scholar, Two Monks, and a Fool, attempted at several Times to kill him, and, as I have already told thee, he was several Times wounded, and at last received a Mortal Streak. A Woman that had undertaken to Poison him, was burnt alive; and this foolish Creature said at her Death, thinking

thinking to lessen her Crime, That having foreseen
the King was to have been Stabb'd to Death by
Hand of a Ruffian, she would therefore procure him
more easie and honourable Death.

Henry extreamly loved Hunting, and one Day
being in pursuit of a Stag, and far distant from his
Company, a great Spectrum appeared to him with
a black and terrible Countenance, with all the
quipage of a Hunter, having a Leash of Dogs, and
said these Words to him in a dismal Tone; Expe-
me, and hear me, repent and amend thy Life; if
thou understand me? Thou maist easily believe
this Vision did not a little disturb him. Yet he
was more troubled, at what a Peasant one day told
him, who spake to him with great Freedom; and
his Discourse gave him that Disturbance, which he
could never get rid of. This Man talk'd to the
Prince often with great Familiarity, when he found
him in the Field; and one day held this Discourse
to him: We are here Two Men; thou art a Great
King, and I a Poor Peasant; yet I am perhaps
better Man, because I am more innocent; I have
said all the Good I can of thy Person to my Friends,
being sensible of thy Justice, thy Bounty and Liber-
ality. But all these Virtues are horribly soiled by
grievous Vice, which God will never forgive thee,
unless thou leavest it off; thou committest, Great
Prince, continual Adulteries.

'Tis certain this Prince acknowledged to some
of his Confidants, That he had that day heard in
particular a Preacher, who without any skill in
Theology and Rhetorick, had more moved him, than
all the Doctors of the Sorbonne put together could
do. This Sorbonne is a Colledge at Paris, famous in
Learned Divines,

This Prince put a pleasant Trick on his Confidants,
who often urged him to forsake his Mistresses,
and content himself with the Embraces of his
Wife:

Wife: He order'd a Cook, who was wont to dress this *Doctor's* Victuals, to give him nothing every Meal but Partridges; which so greatly tired him, that he could not forbear complaining to the King himself, that this Cook was so wilful and humoursome, that he would let him have nothing but Partridges; so that he grew so weary with that kind of Food, as made him Sick at the Thoughts of it; the Prince only answered him; *Always the Queen, always Partridges.*

He loved Learned Men, and was a great Patron of them; yet he said, That Necessity obliged him to follow Arms; but had he been left to his own inclination, he should have chosen to have been a Scholar.

He had no great Esteem for *Physicians*, as believing these kind of People wish ill to Men; being of *Tiberius*'s Mind, who thought that a Man of Thirty Years of Age, needed them not.

But on the contrary, he most esteemed *Historians*, and gave Pensions to several of them in *Germany*, *Italy*, and other Places; saying oft, That if any one could find the Books of *Titus Livy*, which are wanting; and those of *Tacitus*, that he would willingly bestow on him the same Gift of Three Cities, which *Xerxes* made to a Greek Captain, the One for Bread, the Second for Wine, and the Third for Cloathing. And therefore there are above Fifty Authors who have written his History. He envied *Augustus*, by reason of the Happiness of having so many Learned Men in his Reign; and, that he more esteemed *Mecenas*, living a peaceable Citizen at *Rome*, than *Alexander*, triumphing over all *Asia*; and, That *Mecenas*'s patronizing and recompensing Illustrious Men that excelled in *Rome* in all Arts,

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had rendred his Name Immortal, together with that of his Sovereign.

He bewailed the great Pains he had taken, to obtain the Command of others ; and for his having learn'd nothing himself ; affirming, It had been better for him to have learn'd to command himself. He was also wont to say, That a Wise Prince ought never to refuse a Peace, unless it be found more prejudicial than War.

Being one Day conversing with the Spanish Ambassador, he began to walk very fast ; and perceiving the Astonishment of this Minister ; You see, says he, *that I can still mount on Horseback, and march on Foot too, if it be necessary, and that the Gout has not deprived me of the use of my Legs.* His Valour was so admirable, that a Grandee of Spain, being at a Ceremony, wherein the Sword of this Prince was carried naked before him, he stopt openly him that carried it, and kiss'd it, saying, *He did this Honour to the Sword of the First and Chiefeft Captain of the World.*

A Chymist, one Day, presented him with a Receipt to change Lead into Gold ; to whom he answered, in making a great empty Coffer to be brought to him ; *When thou hast filled this Coffer with the Metal thou talkest of, come to me, and I will give thee as much Lead as thou wilt have.*

Being at Fountain-Bleau, a Place famous since several Ages, and shewing all the Buildings there to a Foreign Prince, who told him, when he had shewed him the Chapel, *that he had lodg'd God in too narrow a compass :* He answered, *This God was better lodg'd in the Heart, than in great Edifices of Stone.*

When he drew the Designs against the Mufulmans, which I mentioned in my other Letter,

he

he did an Action of Generosity very beneficial to the Moors, who were driven out of Spain; permitting above Fifty Thousand Men, who had past the Pyrenees, to embark themselves in the Ports of Provence, and Languedoc, to retire into Africk. I cannot call to Mind that Time, without bewailing the Loss of a Million of Persons, who perished by divers Accidents and Miseries.

After a Battel, wherein Henry ran a great Hazard; he said, *He had often fought for Victory, but this Time he fought for his Life.*

He had used more Boots than Shooes, and he durst not say he had been less Time in Bed, than the Duke of Magenne had been at Table; this latter commanding then the Army of the League.

This King desired to be thought a real Father to his Subjects; he therefore applyed himself in searching the Means of redressing the infamous Abuses of the Bar; but he advanced not much in the Business, whatever Care he used; it being impossible for him to bridle the Covetousness of the Lawyers, and to hinder the Length of Suits, or correct the Injustice of Judges, to leave nothing to be done by his Successors. He seemed to be much troubled many times, when he spake of these kind of Things, in that there were in Paris more Courts and Lawyers, than in all the vast Empire of the Turks; his Design being, after the Example of the Musulmans, to make all Suits, which were everlasting, by the Knavery of the Lawyers, to be decided in Three Days. And he therefore designed also to burn the Books of all those, who had written infinite Commentaries on this Subject; which served only to ruin the People, and caused oftentimes amongst Relations, Friends, and Neighbours, such Broils, as may be said to do more Mischief

than a Civil War. He affirmed, That in imitating herein the *Turks*, he should use his Subjects as his real Children; and hinder them from devouring one another; That he would cause sharp Nails and Razors to be fastened to the Seats where the Judges sat, that those who suffered themselves to be corrupted, might sit thereon, and indeed, in this particular, I cannot but wonder at the *Christians* Blindness.

We see oftentimes decided in one only Campaign, the Differences of Two great States; but a Suit in Law for Twenty Sequins shall often last a Mans whole Life, and perhaps be entailed on his Heirs.

But hear a remarkable Example of the Sincerity of this Sovereign. There were who would have perswaded him to have apprehended the Duke of Savoy, who came to *Paris* to terminate some Differences he had with him. He answered, those that advised him with this, *That Francis I. one of his Predecessors had learnt him, A Prince was more obliged to do what he had promised, than to obtain what he desired; that 'twas in his power to have apprehended a Prince far more considerable, but would not do it, suffering the Emperor Charles V, to pass out of his Kingdom, who had come thereto on his Word;* after this, added he, *shall Henry give such an Example to Princes? If the Duke of Savoy has often broke his Word with me, it does not therefore follow I must imitate him; Crimes can never be authorised by Examples.* The same Duke of Savoy having asked him, *What Revenue he drew from his Kingdom?* He answered him in these Terms, *I draw as much as I will, because I make my self beloved; whence it is, that my Subjects count all our Estates are common.*

He answered very pleasantly, to a Prince's Envoy

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Vol. I. a Spy at P A R I S. 173

who came with a Complement of Condole-
nce for the Death of his Son, who had been dead
near a Year ; That he was no longer grieved at that
loss, seeing God had given him two more since.

A Captain of great Reputation having said, That
the Kings Liberalities, tho' several Times reiterated,
will not oblige him to love him ; Henry sent him Word,
he would beasf so many Favours on him, that he would
like him at last.

He often used this Proverb That more Flies are ta-
ken with a Drop of Honey, than a Tun of Vinegar.

A Monk entertaining him one Day about Military
Affairs ; Open your Breviary, Father, said he, and shew
me where you learn'd these fine Lessons.

One Day a Taylor presenting him with a Book
of Politicks, he said to the Chancellor, who was
then present : Monsieur Chancellor, cut me out a
suit of Cloaths, here's a Taylor who understands your
late, and tells me how I shall govern my King-
dom.

One Day when the Pop's Nuncio, was at a great
Raft, where there were between Twenty and
Thirty Ladies of great Beauty, he told this Prelate,
He had been in several Battels ; but never found himself
in so great danger before.

Nothing seems more agreeable than the An-
swer he made to the Provost of the Merchants of
Paris, who was urgent with him to consent to an
Impost, which was to be laid on the Fountains
of the Town, to furnish the Expences of Forty De-
puties of the Switzers, who came into France to
renew their ancient Alliance with this Kingdom ;
and his Answer was, That this Magistrate should
find some other Expedient, than to change Wa-
ter into Wine ; which was a Miracle that never
any Body wrought but Jesus Christ, who is, as
 thou knowest, the Christian's Saviour ; and for thy
further Instruction, 'tis necessary for thee to know

The *Switzers* love Wine above all things in the World, and that not without Reason.

This Prince went to the Wars at the Age of Fifteen, and at Seventeen killed an Enemy, and in the Year following, he saved the Life of one of his Captains, and had his Horse killed under him. He was in Five Battles, and in more than an Hundred Combats, and at the Siege of above Two Hundred Places. He sustained Seven different Wars, in which his Enemies acknowledged, That he had Fifty Five Armies upon him at several Times, and in different Places ; and always obtained some considerable Advantage:

Those that have given him the Term of *Great*, have given him his true Name. He was highly esteemed by all Nations, and thou knowest very well, that our *Sultans*, though the mightiest Monarchs in the Universe, have admired this great Prince's Fortune and Valour.

Above Fifty *Historians* have written his Life ; above Five Hundred Poets have published his Praises.

I will leave thee at present, the Liberty of comparing this King with those, whom thou wilt choose from amongst the *Hero's*.

If *Mahomet* XI. has not done more than him, he may be compared to him in Warlike Actions, with this Difference, That King *Henry* Conquered the *Gauls* who were of his Patrimony, and *Mahomet* Conquered Twelve Kingdoms and an Empire, because he was perswaded, that all the Earth belonged to him. *Henry* subdued the City of *Paris*, and *Mahomet* made himself Master of *Constantinople*.

The King of *France* left an infinite Number of Marks behind him of his *Grandeur*, on Marble, and in the Writings of Famous Authors ; and *Mahomet* left only on his Tomb, those which shewed

shewed what he had designed to execute, but never could do it ; which was, to take Rhodss, and subdue proud Italy.

We must also acknowledge, there was never found in any *Mahomettin* Prince, the admirable Clemency of *Henry*; shewing himself herein greater, than in vanquishing his Enemies. Contrary to *Mahomet*, who shewed only great Kindness to *Oxe*, whom he caused to be carefully fed, because he would never forsake the Tomb of his Master, whom this Prince had killed; abiding always by it, and expresting his Sorrow by horrible yellings. In all other Occasions, he was very cruel; far from the Humour of this *French* King, who heap'd Benefits on those who drew Blood of him. *Mahomet*, by a barbarous Cruelty, caused the Bellies of Twenty of his innocent Pages to be rip't open, to discover him that had eaten a Melon in his Garden.

Henry was a great Lover of Ladies, and an extreme Admirer of that Sex; and *Mahomet*, jealous of the too great Beauty of his Mistrels, cut off her Head himself in a full *Divan*. And farther, if *Mahomet* gave in the *East* a great Example of Justice, in putting his own Son to Death, for deflowering the Daughter of the *Bissa Achmet* in a Bath; *Henry* gave a greater in his own Person, in repairing, at the Head of his Army, the Outrage offered to a young Girl, from whom he could not fear any vexatious Consequences.

Be sure, however, to be silent in these Judgments I make, and shew thy self discreet, if thou intendest to hold any Correspondence with me.

Imitate the Bees; gather from so many Flowers presented thee, what appears to thee sweetest, and most proper to form *Mustapha's* Mind, and supple his Spirit like Wax.

I could relate to thee more Things touching this Henry, but there's no Necessity of writing all; that thou may'ft have space to imagine what such a Prince might have done, who had re-established his Fortune by his Valour alone.

Let me know of thy Departure; and when thou shalt arrive at the Place of thy Retreat, forget not thy faithful Friend, Mabmut, who wishes thou may'ft prove an happy Tutor to the Son of a Prince, and a faithful Minister of a wise Emperor.

Paris, 18th. of the 2d. Moon,
of the Year 1639.

The End of the Second Book.

(193)

LETTERS

Writ by

A SPY at PARIS.

BOOK III.

LETTER I.

To Muslu Reis Effendi, *Principal Secretary of the Ottoman Empire.*

SARCE had I finished my Letter to *Egri Boynou*, when News came from the Coasts of *Provence*, of so extraordinary and scandalous an Event, that I cannot but inform thee, who art a wise and experienced Person, of it ; and because I would have thee set it down in the Sacred Register-Books of the Empire, of which thou hast the Charge.

Afam Baffi, a Corsary of *Algiers*, dyed at the Age of 40 Years, the Relation of whose Death was

ttended with such horrid Circumstances, that even the Enemies of the *Alcoran* do detest them.

Tis said, That being sensible he was near his End, he caused two young *Christian Slaves* to be Strangled, who were nobly descended, and for whose Ransom great Sums of Money might have been expected, without alledging any Reason for his Cruelty; nay, after he had confessed he had no cause of Complaint against them, having observed from certain Tokens in their Countenances, that they were of a sweet Disposition, and inclined by Nature to be Faithful. When he was laying out, there was found a kind of fine Scarf about him, with these Words embroidered on it in Letters of Gold; *Affam Bassa will have the handsomest of his Slaves to be buried alive with him, being desirous of good Company in his Voyage into the other World.*

The Report of so terrible an Adventure, has increased the hatred of the *French* against us, and that in so excessive a manner, that I am forced to keep my self concealed, lest I should by my Zeal discover my self, being not able to endure the Blasphemies of our Enemies. There's no question, but this cruel Monster is kept by the *Black Angels* in the other World.

God grant, that so horrid a Crime may not corrupt the rest of *Africk*. However, may I be so free as to counsel you, Let the Body of this Impious Wretch *Affam* be dug up, and burnt, and his Ashes thrown into the Sea, to drown the Memory of him.

Matmut salutes thee from the Town of the Universe, the fullest of Noise, and wishes thee at *Constantinople*, or wherever else thou art, a long sequel of happy Years, and after Death the enjoyment of the *biss* of our hundred twenty four thousand Prophets.

Paris, 18th. of the 3rd. Moon,
of the Year 1639.

LETTER

LETTER II.

To the Invincible Vizir Azem, at the
Camp under Babylon.

Before I give thee an Account, Great and Magnanimous *Vizir*, of whatever I have done to satisfie the Curiosity of Cardinal *Ricbliu*, I am obliged to tell thee how I spent my leisure Hours.

Tis impossible I should observe exactly the Motions of this Court, without following it, and holding a Correspondence with People of all sorts, as Tradesmen, Soldiers, Scholars, Seamen, Politicians, and even Musicians.

The Court consists of all these Professions, and there are some particular Persons who are Masters of all these Sciences, of which number is Cardinal *Ricbliu*. He is not content with this his Knowledge, but seeks still for further Light in the Commerce of all Persons of Merit who arrive here; neglecting nothing which may enrich this Kingdom with New Discoveries in Arts and Sciences, out of love to his Countrey, and desire to render his Ministry more Famous.

Thou seest by this, Invincible *Bassa*, that to keep company with Courtiers, who have so many different Qualities, a Man must have some for his share, that he may say something in his Turn, and not be always a bare Hearer of other People's Discourse.

For this purpose, the particular Study to which I applied my self, whil't I was a Slave in *Sicily*, does much help me, though not sufficiently. 'Twas Books I read in this Island, not Men. Now, knowing my Business required much Dissimulation, an Awakened Mind, an Especial Prudence, Eloquence and Learning, to speak properly in Occasions; great Reading

Reading to obtain the Knowledge of Ancient and Modern Things ; a Refined Policy, to discover or conceal one's self, and to counterfeit sometimes a mighty honest Man ; nothing, I lay, appeared to me more conducing to this purpose, than the turning over Histories. And therefore I have earnestly applied my self to this Work. And, because few Books are not sufficient, and a great many breed confusion, I have happily got Admission into the Acquaintance of an Ancient Learned Man, whose Study consists of none but choice Books, and has travelled over most Parts of the World ; not like *Apollonius*, to learn the Language of Birds and Beasts ; but to know the Customs, Laws, Virtues and Defects of Nations. I was first for informing my self of all the Prodigies which the God of the Jews has done, in favour of that ungrateful People. I afterwards enquired into the Life and Doctrine of the *Messias*, whom the Christians Worship. I also look'd into what had been done considerable at *Athens* and *Sparta*, *Thebes*, *Rome* and *Carthage*, and carefully remark'd what Divinities were adored in those so famous Places, and found that the Great Philosophers and Captains, who made such a Noise about their Religions, had at Bottom none at all. Having run over what the Christians call the Old and New Testament, the Histories of *Josephus*, *Xenophon*, *Polybius*, *Thucydides*, *Livius* and *Tacitus* ; my greatest Application has been, and shall be for the future, to read and meditate on the Works of the Great *Plutarch*, especially his Lives of Illustrious Greeks and Romans, related by him with so great Exactness. And thus far I have arrived in this short space, and here I have stopt. I have learn'd, by the reading of *Plutarch*, to amuse the Cardinal *Richlieu*, to whom I offered my self two Days ago ; and have put into his Hands the following Discourse, made after the manner of Christians,

and have stript my self, if a Man may so speak, of the Manner and Style of the Turks, as I have done of their Habits, the better to disguise *Titan*, the Faithful Slave of the Great *Amurath*,

Great Cardinal, and most Sage Minister
of the Greatest of Christian Kings,

Titus of Moldavia is come to wait on you according to your Commands, not to entertain you with the Riches of Asia, nor in what manner, by the Wisdom of your Councils, and Forces of the King your Sovereign, you may destroy the mighty Turkish Empire, of whom you have no reason to complain; but, to tell you what seems most agreeable to the Greatness of your Genius. Know then, Sage Moderator of the French Monarch, that I shall not offer any thing which may make you hate me, and repent of believing me, seeing, what I propose, is an easie Enterprize, and full of Glory. Thy King has a Son, who will one day inherit the Greatness and Authority of his Father; you know not the Temper and Dispositions which this Heir may have, being as yet so much a Child, that a Man cannot gather any thing certain of this matter. But, a Prince that has been so long look'd for, requires extraordinary Designs to be laid for him, and great Preparations made betimes, to raise a Palace that may be worthy to entertain him.

I would propose to you a Palace, I say, of m
racious Architecture, the like was never
seen or imagined, and which you may with
your own Hands rear up in Paris, which
must be of a square Form, whose Corners shall
regard Europe, Asia, Africa, and Amer-
ica, and whose Richness shall draw all Na-
tions to it. You will not need Stone, Sand,
Wood nor Iron for this Work. The Archi-
tects which you shall employ, shall have the
Secret, with their Pen, Ink and Paper, to
raise this Edifice, which shall be of a more
lasting Durance than the Pantheon of A-
grippa, and whereon, as on the Temple of
Solomon, there should be no noise of Ham-
mers.

Think not, Wise Minister, they are Chi-
mera's which Titus has in his Head. Hear
then the Design of this Majestical Palace,
whose Foundations are already laid by Plu-
tarck, with Materials more precious than
Gold or Rubies. Thou knowest the Happi-
ness this Philosopher had, of rendering Im-
mortal the Actions of so many Great Men,
of whom, perhaps, there might have been no
Mention, had Plutarch lay silent. Men
now read in the most remote Provinces of
the Indies, written on Leaves and Barks
of Trees, the Lives of Alexander, Cæsar,
Scipio, Pompey and Xerxes. Amongst
the

Solitary's of the most Desert Parts of Arabia, and amongst the Dervises, who dwell at Medina, are found written in Arabian Characters, the Histories of Numa, Ariftides, Cato, Lycurgus, and Epamindas. The Spaniards and Portugueses, have rendred this Author so famous in China and Japan, that these Barbarians not contented with having translated into their Languages all the Lives of the Greeks and Romans, they have ordered (if I mistake not) that every Five Years new Copies be made, to the end they may be eternally preserved. I have seen my self at Constantinople above an hundred Volumes in Silken Paper, wherein the Works of this famous Greek are read with Veneration by the greatest Captains, Lawyers, and Divines; and these Works are ennobled with most Curious Notes in Arabick, in Persian and the Turkish Language, by the express Orders of the Sultans, who make them be preserved as Illustrious Monuments of the ancient Greek Eloquence. You are not ignorant of the Esteem which Solyman the Great had of Pompey, Cæsar, Pyrrhus, and Alexander, and that he never undertook any Military Enterprize, till he had consulted these great Masters in the Art of War; being wont to say, he knew not whether Alexander

ander or Pyrrhus, had shewed more Valour in Engagements, than Plutarch had shewed Wit and Judgment in describing them. But in a Voyage I made into Germany, what did not an old Rabin tell me, in shewing me the Lives of Illustrious Men of this Incomparable Author, translated into Hebrew, which he carried ever about with him ? He assured me, that the Curious of his Religion set such a value on them, that there are above Ten Thousand Manuscript Copies dispersed in the Synagogues, both in the Eastern and Western Parts.

Men, Women, and Children know of what Account this Famous Author is, in all our Europe. He now speaks all Languages: The English, the Spaniards, Italians, Germans, Polanders and Hollanders have naturalized him among them. And you know very well, Sir, that in this Kingdom of France, the Learned not content with having him Translated into their Idiom, they carefully adorn their Libraries with this Author in his own natural Tongue, and have collected the Latin, Italian, and Spanish Versions of him.

But 'tis now Sixteen Hundred Years since Plutarch keeps silence; so many Men famous for their Knowledge, and so many great Captains who have lived since, are un-

down to the World, because they have
with no Plutarch to know them. And
this is the stately Building which I offer you
to finish, who are so great a Lover of Glory:
God has given you a Mind, with a neces-
sary Power, to finish what Plutarch has so
niftably begun. Raise up immediately, by
Authority, on the precious Foundation,
which this Incomparable Philosopher has laid,
the Walls and Roof of this vast Building.
Order Lodgings to be made ready for all the
Hero's, who could not enter into this first
Edifice; I mean, those Illustrious Dead,
whose Lives have not been carefully Collected;
and who should honour Europe, Asia, and
Africa, where they were born, and the New
World will yield you wherewith to fill this
Palace with Atabalippa's and Montezu-
ma's.

Hereby wilt thou be the Restorer of those
ruines which Time has made; and in rais-
ing the Statues of so many Excellent Per-
sons in Civil Administrations, in War and in
Letters, you will raise up an infinite
Number throughout the World, as the first
Emperor of the Romans did. 'Tis to no
purpose to say, there are a great many Au-
thors that have written, since Plutarch, the
Actions of several Great Commanders, Kings
and Great Ministers, whose Vertues were
eminently

eminently conspicuous both in Peace and War. I hope I shall not give just Offence, in saying, That few of these Writers have observed Plutarch's excellent Method; for, either they appear obscure, by reason of their great Conciseness, or the Facts are ordinarily confounded in General Histories, or written by interested or passionate Pens, who disguise the Truth, and impose Fabulous Relations on the World. For a Proof of this, be pleased to examine particular Events related in the Lives of Francis I. King of France, and of the Emperor Charles V. and you will find there are those who assure us, that Charles died a Saint, and that scarcely was he expired, when Flower-de-Luces were seen to spring up in his Chamber, which yielded a most admirable Scent: Whilst others affirm, That this Hero died an Heretick, by the Assistance of his Confessor, who had embraced the Lutheran Doctrine. And, how many Romances are made of Francis I.? Has it not been said, That he fought a Duel with this Emperor; and that this Prince passing through France, the King, by a Motive of Generosity (beyond any Precedent) offered him his Kingdom? That Charles had one day sat on France's Throne, and condemned a Malefactor, and afterwards reprieved him, as a Mark of his Authority? And has it not been more-

War, moreover said, That Francis took Charles
saying, is a Battel? How may false Relations have
Plu-
ham made of Andrew Doria, and Bar-
barossa, Two famous Sea-Captains, the
one a Christian, and the other a Mussulman,
and both of them Chief Admirals of Two
mighty Emperors, Charles V. and Solyman?
Has it not been confidently affirmed, That
Barbarossa being in the Archipelago, gave
Visit in the Disguise of a Monk to Doria?
That in an Island where this Interview was
made, they had sworn, one on the Golpel,
the other on the Alcoran, to help one another
to conserue their Authority which their Em-
perors gave them at Sea; and, to make them-
selves more necessary to their Sovereigns, they
were always to avoid a decisive Combat, that
they might not ruin one another; That they
had moreover both signed this Treaty with
their own Blood; Has there not been added
to this Fable, That the Turkish Admiral
sent to Doria a Moor, who pretended to be
a Fugitive from the Ottoman Army, and
wore two Pearls of an inestimable Price in
his Ears, and that in Exchange, Doria had
offered Barbarossa not to interrupt him, when-
ever he pleased to invade any of the Coasts of
Italy.

It is time, that under thy Auspicious Con-
duct, the Lives of Great Personages be cleare-
ed

ed from those false Relations which corrupt them, and be orderly inserted into the Books of the most excellent Plutarch, with such a kind of Title:

Here's the Rest of the Lives of Illustrious Men, from the Emperoy Trajan, to Lewis the Just; of those that have excelled in Arms, Learning, Affairs of State, and of those who have held the first Rank in the Church in all Parts of the World; and these Histories have been Collected by a College of the Learnedest Men in Europe, consisting of Spaniards, French, Italians, and Germans, under the Auspicious Conduit of his Eminency, Cardinal Richlieu.

I would have three Persons of each Nation to attend this Work, and who should make their Abode in Paris, as being the principal City in France. And, I propose Spaniards, Italians, Germans, and French, as the most polished Nations, and who have furnished the World with the most able Men. Now, every Nation having its particular Way of Speaking and Acting, the Edifice will be the more agreeable, and each Architect will have greater Room to shew his Skill. Those who shall read these Works, will find in the Softness of the French Style where-

wherewithal to mollifie the too severe Gravity
of the Spanish Eloquence. The Sincerity of
the Germans, ever attended with some kind
of Dryness, will appear without Rudeness
wth the Flowers and good Sense of the Ita-
lian Writers. And, as all the World will be
interested in this Magnificent Design; so we
must not doubt but the wisest of all these States
will take care in the choice of the Subjects
which they will propose. And, in fine, if thou
wilt have the chief Men in the World, thou
needest not want the Secret of raising up Plu-
tarck's. Be not weary of giving Marks of
thy Liberality; for, if thou wilt have Titus
Livy's, become Mecænas.

It doth not belong to me, to say in what
manner 'tis necessary on this occasion, to sepa-
rate them of several Nations, and to distri-
bute these Employes: Thou art equitable
and prudent, so that this Work being begun,
the End will have a Success answerable to its
Beginning. I shall only put thee in Mind,
that thou wilt not a little contribute to render
thy Immortality more Glorious, if thou re-
membr'est the Turks thy sworn Enemies;
being persuaded thou may'st find amengst the
Ottoman Emperors, Bassa's and Vizir's
wherewithal to enrich the New Plutarch.
Let not the Greatness of the Work discourage
thee; how great soever it be, thy Wit and Cou-
rage

rage are above it, and thou wilt not want Ancient and Modern Authors to affist thee. Suetonius will furnish thee with the Lives of the Cæsars, which may be left entire as they are. Diogenes Laertius gives as good an account of many of the Philosophers. You'll receive Advantage from the Works of Aemilius Probus, Paulus Jovius, and several others, who have acquired immortal Reputation by the Books which they have given the Publick. You will find a Draught already made of the History of Two Hundred and Twenty Eight Emperors, from Julius Cæsar to Ferdinand III. and Ibrahim I. the one Emperor of Germany, and the other of Turkey; which thou shalt cause to be carefully examined by the College, to clear up such things as are obscure, adding what is wanting, and retrenching Events of which there is no sufficient Proof, and which seem fabulous; and, in a Word, for drawing up particular Lives which are to be met with in general Histories, which have been the Method of most Writers of late Ages.

I would have also Plutarch's Manner followed, of comparing the Illustrious Men of one Nation with those of another; where the discreet Writer having weighed the Reasons which makes for the one and the other, pronounces a Sentence which does both delight and instruct the Reader.

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The most important Instruction then which
be given, being the Secret of knowing Men
safely, who seek with so great Care to hide
themselves; the true means for this, is the
choice of Matter, that the Reader may not
lose his Time, study in vain, but gather the
Truth which all Men of Sense search for,
which is, to know what is Good, that they
may follow it; and Evil, to avoid it. On this
ground you will be easily perswaded, there's
greater Pleasure to behold the Firmness of Scio-
no, who passes with one only Galley to find out
Sifax, than there is in considering him, when
he gives Battel to Hannibal in the Plains of
Rama. We are more edified in seeing this
young General a Conqueror, and yet so conti-
nent, as to send the finest Woman in the World,
who was his Prisoner, to Lucius the Spanish
Prince, her Husband, without touching her;
than in the Relation of an hundred Sieges of
Places, where, the Effects which the Soldiers
Fury produces, Hunger and Thirst, and
the Effusion of Human Blood, yields Horror
instead of Diversion. In like manner, Sir,
you will acknowledge, That a Prince, or Cap-
tain, will be more instructed by seeing Fran-
cis, who lived like a King, though in Pri-
son at Madrid, who caresses and recompenses
Learned Men all the World over; and
in

in seeing Fabricius, who refuses and despises the greatest Honours which are offered him with immense Riches, and who snatches away the Poyson from the Mouth of the greatest Enemy of the Roman People; than all the Combats, and most bloody Battels fought by Pyrrhus, Charles V. and the Great Tamerlane.

I have made you this long Discourse, as a Mark of my Obedience; and Titus of Moldavia, at the Feet of your Eminency, supplicates you to consider, that when by your Negotiations, Councils and Armies which receive your Orders, you shall have added new Kingdoms to that which your Master holds; when for the benefit of Trade and Navigation, you shall have joined all the Seas together; and when, in a Word, you shall raise Bridges in Paris, Pyramids with more Palaces than were built by the Cæsars, and all the Kings of Egypt: These Pyles will not be Immortal, but subject to the Injuries of Time; whereas, on the contrary, if you send for the Twelve Architects which I mentioned, to raise the stately Palace afore-cited, all the World will bless the Name of Armand, Cardinal de Richlieu, Restorer of the Republick of Learning almost ruined; and who, like another Archimedes, hath known by the Examples of

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the Virtue of Illustrious Men, snatcht away
Death out of the World, to combat and de-
vise the Vices and Ignorances of the Living.

If thou approvest not, Magnanimous *Vizir*, what
Offered to the King of France's Minister, punish me
not for a Fault which was not designed, having, on
the contrary, imagin'd to do thee a very agreeable
piece of Service. I thought I could not take a bet-
ter course to conceal thy Slave *Mahmut*, and to di-
vert this Cardinal from some Projects, which I am
informed he designs against the Turkish Empire.
Should he undertake the Great Work I set before
him, thou seest the *Sultans* will have some Share
in it; and he will, I say again, have by this means,
not to mention any thing else, his Hands so full of
Business, that he will not have the least Time or
Ability to molest us.

I supplicate thee, prostrate at thy Feet, to call
to mind, the general Dislike of what happened to
Athens, when 'twas sack't and taken, such prodigious
Numbers of Books being burnt, in all Arts and
Sciences, which had been a collecting several Ages,
and preserved with such great Care; and so much
the more, inasmuch as one may be assured, there's
nothing to be feared from those that make Learning
their whole Business, who are always averse to War,
finding their reckoning only in the Tranquillity
of a well established Peace.

Thou shalt receive, by the first Opportunity,
whatever I can discover of Importance for thee to
know, either for the Good of the Empire in which
thou holdest so great a Rank, or to satisfie thy Curio-
sity, provided the Frosts hinder not the passage of
Couriers, as they will assuredly retard the Progress
of the Armies, which are constrained to lye still du-
ring this rigorous Season.

God give thee an entire Victory over the Enemies
of the Mighty *Amurab*, and make thee the Conque-
tor of all Nations.

Paris, 28th. of the 3d. Moon,
of the Year 1639.

LETTER III.

To Lubano Abuſei-Saad, an Egyp-
tian Knight.

THE King, some Days ago, was present at a Ball, where there was a great number of Persons of Quality of both Sexes. Cardinal Richelieu, who never loses the sight of this Prince, was there also. 'Twas observed, that at the end of this Divertisement, the *Cardinal* would have went out before every body, but dared not ; and indeed, could not get through the Croud ; which made him so impatient, as was remark'd by all, even the King himself, who taking him a little apart, very seriously bid him pass on, seeing he was *Master*. Now, what did this Minister do in this Astonishment, but answer nothing ; and taking a *Flambeau* out of the Hands of one of the Pages, he carried it himself before the King, with a Countenance that shewed neither Desp'ite nor Confusion. Those that took notice of the Name of *Master*, which the King had given him, interpreted it in his Favour ; and there were them who thought, that in abasing himself *low*, he plainly shewed the design he had of raising himself the *bigger* ; however, every one thereupon spake what he thought most proper.

I give

give thee an Account of this Passage, remem-
bering what thou didst in the presence of thy Ma-
jesty, throwing thy self out at a Window, to take
a little Note, which *Amurath* had by chance let
fall; which Action of thine, being known in this
Country, this of the *Cardinal* was compared with
it; yet with this difference, That the *Cardinal* without
rising from the Ground, has made a greater
Leap than thou. God preserve thee from falling in
a Precipice, if thou beeest Foot enough, to leap a
second time.

This, 28th. of the 3d. Moon,
of the Year, 1639.

LETTER IV.

To Mehemet, Page-Eunuch.

You haft recovered from a great Sickness, and
I expect one. I have had, for some Days, a
Sickness, which does extreamly depress me, but
by the Grace of God, I need not yet the Physici-
an. The Letter which I received from thee this
Morning, has given me some ease in my Indisposed-
ness, which is no new Thing with me, being ne-
cessitated to live so far from my Friends, Country,
and Religion too. And though it may seem
difficult to be a Saint, in passing ones Days in a
profane Place, yet think not my Piety grows
cold, or my Friendship diminished; seeing
I have made a Mosque of my Heart, where Friends
are ever present. Be then perswaded, 'tis impossible
for *Mabmur* to become Unfaithful, and lose the
Affection he has for his Friends; for he never cea-

fes to love, where he has once begun. 'Tis true indeed, that I call my self *Titus* at present, and am cloathed in an odd sort of Dress; yet that is no Hindrance of my Affections to my Religion, my Country and my Friends.

The Antient Greeks have written a great deal about Friendship, and the Duties of a Friend: but there remains still behind, more than what they have laid, as there remains more to do than they have done. The Word *Friend* is a common Name, and appropriated by most People; but where wilt thou find a Man that gives Proofs of a true and unfeigned Friendship? I think I am no Hypocrite; be thou as true to me at *Constantinople*, and inform me what passes in the *Seraglio*, and how it goes with our Friends and Relations in all Parts.

I shall give thee no Account of the Transactions of the *Infidels*, amongst which I live, being tired with writing them to the *Grand Vizir* and the *Kaimakam*. Imitate me not herein, for thou aboundest with Leisure; let me then hear from thee every *Moon*.

I have had several Fits of Laughter, at the pleasant Adventure of the Chamber-Maid to the Old Slave, with the Eunuch *Melec Aubi*. Blessings on the Heart of *Mahomet*, I believe the *Holy Prophet* will laugh himself in his *Paradise*, when the Angel his Messenger, who brings him News from this World, shall give him an Account of what these Two Persons have ridiculously done in Honour of him. Could there ever be a greater Simplicity, than to eat every Night a Versicle of the *Alcoran*, written on a piece of *China Sattin*? Whence did this Eunuch, thy Comrade, learn this strange Superstition? and by what Spirit did he authorise that of this Slave, in taking the Pains to write these Versicles with his own Hand? And when could they imagine both of them, they should make

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end of this Feast, seeing the whole *Alcoran* could be eaten in less than Six Thousand Forty three days, the Book containing so many Verficles? Can let me know what is done to them. They deserve not, in my poor Judgment, an over rigorous Punishment, their Crime being only a ridiculous Devotion. The Great and Venerable *Mufii* will soon decide the Business; yet I would fain know the manner.

I shall now impart to thee an Account of a Visit which I gave a Solitary in my Travels into Germany, who spent his Days far from the Commerce of the World, in a little Hermitage, about Fifteen Miles distance from Vienna. This Man, who is now very Old, has past Forty years of his Life in great Mortality, doing every thing our Famous *Saints* are celebrated for; and thou shalt know what moved him to this severe Penance, and to retire after this manner. 'Tis said, That in his Youth, having been threatned for some Misdemeanour with Imprisonment, he hid himself in the House of a Faithful Friend, lying in a Barrel covered over with Straw, where was brought him privately his Diet. Whilst he thus lay concealed in the Vessel, a certain Person went up into the Garret his Prison, with his Hosts Sister; when these Two Persons, thinking themselves alone, came to such Familiarities as much scandaliz'd this new *Diogenes*, who for all that past, through the Crevices of this Tub, and being not able to contain his Resentments, he was passionately brake out, *God sees you, you Wretches, and Man too.* In a Word, his Indignation was so great, that the Tub or Barrel was overthrown; with the Noise of which, and his scrambling up, the Two Lovers were so affrighted, that the Gallant for hast broke his Neck down Stairs, and the Wimpf lay dead in a Swoon on the place. This strange Surprize to all, especially the Sight of so

Filthy and Tragical a Spectacle, so affected this young Man, as made him retire from the World into the Solitude, where he now remains. He lives only on Bread and Water; and the Aversion which he has conceived on this occasion, to Women, is so great, that there is none dares appear before him. There where Two who had the Curiosity of seeing this Hermit, in Mens Cloaths, but they soon repented of their Visit; for this Solitary, full of Rage and Indignation, thus welcomed them; *Get you gone, you Demons, fallen from Heaven for Mens Destractions; I know very well what you are, and cannot behold you without Horror.* He makes excellent Exhortations to young Men who visit him, and having shewed them the Care they ought to take to live with Purity, and rule their Passions, to which corrupt Nature renders them subject; he also exhorts them to hold a Glass before their Faces when seized with Anger, or when carried forth to the Commission of any Brutish or unseemly Action.

My Letter is longer than I intended; receive, as a Mark of my Friendship, the long time I have entertained my self with thee, when I thought at first to speak all in two Words. Give this Letter, directed to thee, into Zelim's own Hands; it contains things which concern his Life. As to what remains, Love ever thy Faithful Mabmur, whilst I shall pray the Sovereign of the Greatest Monarchs, as well as other Men, that he would, after this Life, give us Eternal Felicity, and the Grace to appear Innocent before its Dreadful Tribunal, at which all Men shall be Judged.

Paris, 28th. of the 3d. Moon,
of the Year 1639.

LETTER V.

In Zelim of Rhodes, Captain of a Galley.

Mebem, Page of the Seraglio, will deliver, or cause to be delivered to thee, this Letter, which is written to thee by Mabmut, Slave and faithful Minister of the Great Sultan, the Invincible and Happy Amurah, who commands me to give him in these Parts. There is no necessity of my sending the Picture of a Man, who sets forth from Leghorn for Constantinople, with a design to kill thee. Thou may'st easily know him, seeing he has been Six Years a Slave in thy Galley. Alonai the few sent me this Advice from Genoa, so important for thy Life; adding, he set out with his Brother, being resolved to perish, or be revenged of a great injury which thou hast done him.

He has filled Italy with Discourses of thy Cruelties. He affirms, That having tried all Ways to make him a Turk, seeing neither Presents nor Promises could persuade him, thou hast made him suffer the most cruel Torments a Man can undergo; and, that being laid fast asleep, by a Potion which thou caused'st him to take, thou hast made him be strangled. The Weapons he bears to rid himself of thee, will strike thee without Noise, so that thou needst be much on thy Guard. He hides that which is to do thy Business, in a little Prayer-Book. Revenge, which does usually make Men industrious, has put him upon concealing in this Manual, a little poisoned Steel Dart, which is enclosed with such great Art in the Leather that covers it, that 'tis hot thence as from a Bow, and strikes with such Violence and Swiftness, that the Stroke can't be avoided, nor scarcely felt by him that receives it,

it causing not one drop of Blood to follow, nor Wound to be seen ; so delicately tempered is the Mortal Weapon, that the Man must unavoidably die, whom it hits.

I do not doubt but this revengeful Spirit will cunningly conceal himself, so that 'twill be hard to discover him. But having had this Advice, it belongs to thee to take care of thy self. And, in the mean time, correct this cruel and severe Temper of thine. Thou commandest a Galley mann'd with Slaves, who live at thy Charge ; thou reckonest amongst thy Riches Three Hundred *Christians*, who dress thy Gardens, and serve thee at Sea ; and thou hast never remembred, they are Men which may lave, or take away thy Life ; and that ranging the Seas as thou do'st, 'tis possible thou may'st meet with the same Fortune, and be made a Slave thy self. Thou hast never considered, that Death is more sup-portable than Slavery ; and, that those that despise their own Lives, are Masters of thine. God preserve thee, and encline thine Heart to use gently thy Slaves, who are so useful to thee. Follow my Ad-vice ; thou hast Three Hundred Enemies in thine House, do what in thee lies to gain their Love. Learn this of a Famous *Roman*, who made his Slaves born in his House, to be nurst with the same Milk his Children were. If thou art not for such an Indulgence, at least cease to be Cruel, otherwise thou wilt be more a Slave than those that seive thee. If thou wilt not spare these People in Love to them, pity their Condition, and spare them in Love to thy self ; whereby thou wilt live in so great Tranquillity, as cannot be imagined. The *Holy Prophet* guard thee from the Danger threatned thee, and destroy this rash *Christian* who would assasinate thee.

Paris, 28th. of the 3^l. Moon,
of the Year 1639.

LETTER

LETTER VI.

To the Invincible Vizir Azim at the
Camp before Babylon.

There are various Discourses here of the Grand Seignior's War-like Preparations. And 'tis common for People to confound here, the Ancient Babylon, with Susa and Bagdat; but this is no great matter. 'Tis certain, all the Infidels Wishes are in the Favour; for they desire to see thee Conqueror, not only of Babylon, but all the East; that Amurath may be the longer in his Return to Greece, and chuse a Place far distant from the Seat of his Empire. 'Tis discoursed in this Court, as if the Invincible Sultan comes along with him to this War, Four Hundred Thousand Foot, an Hundred and Fifty Thousand Horse; and Two Hundred Baffi's, and moreover twelve Princes Tributary to the Port. 'Tis also said, Bagdat is a Place not to be won by Force; that a River, the swiftest in the World, runs through the midst of it; and, that the Place has an Hundred Gates of Brass, and its Walls, which are very high, be defended by Three Hundred Pieces of Cannon; That the Persian Forces are great enough to tire out the Ottoman Army, and that the Example of Chabbus, Father to the Sophy, who now reigns over the Indians, will encrease their Valour and Obstinacy, to suffer the greatest Extremities, rather than to think of a Surrender. The rash Resolution of this King Chabbus, in the last Siege of this great City, is so swelled up and magnified here, that scarce is there any room left for the Praises of Amurath. This Prince's passing and re-passing more than once, in a Bait, in the Sight of Two Hundred Thousand Turks, to ad-

vertize, in Person, the besieged of the Condition of Affairs, and to give them a fresh Courage, assuring them they should be soon succoured, and having at the same time about him wherewith to hinder him from falling alive or dead into the Hands of his Enemies; was an Action which they think is above all *Elegies*, and appears to them greater than Story could ever parallel. 'Tis said, That this King carried in his Bark Two great Stones fastned to one and the same Cord, to put them on his Neck to sink himself into the River, which was of an unfathomable Depth, in case he was discovered. To which they add, That *Amurath*, who can never have his Fill of Blood, will recompence thy Services in the same manner he did thy Predecessors.

These *Infidels* hold moreover other Discourses, which are very impertinent, confounding such things as are true, with false; as they do the Justice and Liberality of the Generous and ever Invincible *Sultân*, with the Cruelty and Avarice wherewith they reproach him. 'Tis said likewise, That the Sequins which he distributed the Day whereon he was proclaimed Emperour, were not by one Half of the Value which was set upon them; That he caused *Mebemet, Bass of Cairo*, to be strangled, for no other Reason but to become Master of his Wealth. 'Tis further added, That this Prince having had advice that a Gally was taken, having Seventy Five considerable Officers belonging to the Port on Board, whilst he was diverting himself in a Pleasure-House at the entrance into *Afîz*, he said by way of Jest, *Let's drink the Health of these Stout Blades*. 'Tis moreover said, That having given his Word, and promise a secure Passage to the brave *Facardin*, an Arabian Prince, he caused him to be stabb'd in a Thousand places in his Sight. But what do not they say of his destroying the *Mufîi*, and *Cyril*, the Greek

Greek Patriarch? In fine, they set forth *Amurath* as a Sacrilegious Wretch, that despises his own Religion, an Heretick and Enemy to our *Holy Prophet*. They relate the Particulars of *Cyril's* Death, which makes me doubt there be Traytors at the Port, who divulge the *Infidels* of the most Secret Matters which pass there. Some say, his Eloquence rendered him suspected to *Amurath*, and that he said these Words, when he was led to the Castle of Seven Towers, *Could I speak but once to our Great Emperor, he will be forced to love me, or repent.* And it is said, That having voyaged into *England*, he had learn'd Magick there. Many People believed he would introduce Novelties in Religion, and for this End held strict Correspondences with the Latinized Monks; and 'tis known here, that when his Sentence was pronounc'd, he said, *He would rise again, to torment the Emperor, and perplex his Affairs.* The French having blamed what I now mentioned, do extremely praise the Moderation of *Amurath*, when he took the *Persian Spy*, who slid into his Camp in *Turkish Habit*, and crowded amongst the *True Faithful*; for he careffed him, and sent him back with rich Presents. They also admire the Patience of this Prince, in only condemning to the Gallies the Thirty *Indian Pilgrims*, who occasioned his Fall from his Horse in the Capital City of his Kingdom: For the Horse was affrighted at the Apparel of these Men, and the strange Figure they made, when they threw themselves on the Ground to beg Money off him; but they at the same time charge this Emperor with Brutishness, for killing with his own Hand immediately the Horse that threw him down. The Discourses of this Nation, however injurious they are, be not of great Importance. But if I be not mistaken, there is something carrying on against us with the *Republic of Venice*. I observe, its Embassador since the

the Loss we have made of Fifteen Gallies at *Valea*, has frequent and secret Conferences with the King, and Cardinal de *Richeieu*. As 'tis not doubted but that the *Ottoman Empire* will be revenged of so deep an Injury; so 'tis also judged, that the *Venetian* will use their utmost Endeavours to unite into a Confederacy the *Christian* Princes; and 'tis to be feared, lest they take the Time, when the Emperor is employed in the Siege of *Babylon*, to form some Enterprize, or put themselves into a Condition wherein they cannot be attacked. I shall carefully observe all the Motions of the *Venetian Ambassador*; and, if need requires, dispatch an express Messenger to the *Kaimakan*. I adore thy Grandure, buried in the Dust of thy Feet.

Paris, 10th. of the 4th. Moon,
of the Year 1639.



LETTER VII.

To the same.

THE Courier not parting till the Morrow, I make use of this short Time to write again to thee. *Brizac*, as I have already given Advice, was taken by the Forces of *France* and *Swedeland*; and the Duke of *Wimer*, who commands the Army, brags, that being become Master of this Place, which has always been besieged in vain, he shall take several others, there being none which henceforward can resist him.

The Mareschal de *Bannier*, one of the Generals of the *Swedish Armies*, wearied out the *Imperialists* in *Pompeani* with continual Alarms. He took *Grauz*, a considerable Place, and has beaten *Galiss*, one of the Empe-

Emperor of Germany's Generals. But Fortune having chang'd her Countenance, has favoured the Emperor against the Troops of the Palatine, who taken Prisoner, with Prince *Rupert* his Brother, being then like to be drowned in the River of *We-*, whereinto he was drawn in his Coach by his Horses, who took Fright at the Noise of the Cannon : And these unfortunate Princes have lost in this Occasion, with their Liberty, whatever was most precious to them. The Swedes have, in the mean time, encreased their Strength, by the Conjunction of New Troops. They make frequent Incursions upon the Imperialists, and 'tis thought this War will last a considerable Time, by the great Preparations which are made on all Hands, and especially by the French, to whom it seems important that it should not end speedily.

There is News from Italy, That a Discovery has been made in *Piemont*, of new Cabals of the Princes of the House of *Savoy*, who designed to put by the Duchess from her Regency, and make themselves Masters of the Government, during the Minority of the Young Duke. There is a Cardinal of this Name, an Ambitious Man, a great Lover of War, and given to Liberality. He would fain have the Chief Share in the Government, and be the Master of his Nephew's Fortune. This *Cardinal* lay concealed in the *State of Genoa*, being cloathed in an Habit little becoming his Character, and whence he sent his Orders, for the Execution of whatever he had concert'd with his Partisans ; but the Conspiracy got Wind, and proved a Bloody Tragedy to his Accomplices. 'Tis said, that this Prince having twice disguised himself in the Habit of a Peasant, had entred with a Bag of Fruit on his Back, into one of the most considerable Towns of *Piemont*, to give by his Presence more Heat to his Party ; and that with a greater Boldness he had entred into

Turin,

Turin, in the Habit of a *Capuchin*, with a long thick Beard, and abode there Two Days ; not with design of ridding himself of the Prince, or his Mother, but to become Master both of one and the other, to govern the State alone. But the Conspiracy having been discovered, and the Accomplices seized ; Four-score of them were put to Death by the Common Hangman ; and he escaped by a new Stratagem. A Secretary of State of *Savoy* is to be reckoned amongst this Number. Another *Cardinal*, who commands the Army of *France*, sent to the Assistance of the Duke and Dutches, had also put to Death the Governor of *Cazal*, accused of Treason, though he was not fully convicted of it.

'Tis written from *Rome*, That Two Embassadors from the King of *Hungary*, who is lately Elected Emperor of *Germany*, had made a magnificent Entrance into that great City, clad after the Hungarian Manner with Vests, called here *a la barbaresque* ; That they had above an Hundred Horse, whose Harness were of Gold, and their Shoes of Silver ; and 'twas especially observed, that all the Foreign Ministers in that Court, had sent their Retinue to accompany them in their Entrance, that it might appear more Magnificent ; and that these Two Embassadors of the New Emperor, being arrived in the Presence of the *Infidels Mufti*, whom they call the *Pope*, they told him, their Prince would continue to render him the Obedience which his Father *Ferdinand*, now deceased, paid him ; and that he recommended to his *Holiness*, his Person, his House, and his State, as a New Emperor, elected by the Suffrages of the Princes Electors of the Empire.

Observe. Magnanimous *Vizir*, the Authority of this *Mufti* : Those who are so audacious, as to resist the *Mussulmen*, will yet abase themselves at *his* Feet, which they really kiss before they open their Mouths to speak to him. The greatest *Christian* Princes

Princes are wont to chuse from amongst the most considerable Persons of their State, the Embassadors which they send with great Expence to pay their Homage to this Supream Head of their Church. Moreover, these Embassadors of the New Caesar, have assured the Pope, as from him, that he will never cease to make War with the Enemies of the Christian Faith; and 'tis said, they received this Answer:

That, he ever respected the King of Hungary, the Elected Emperor, as his Son, to whom he would never be wanting in Counsel, and all other necessary Assurances; and exhorted him, to employ his Victorious Arms against the Enemies of the Cross; and that, on his side, he would employ the Succors of his Myers, that the Church should open her Treasures by granting Indulgences; and that, he would besides this, give Supplies of Men and Money.

People who are idle, amuse themselves with Discourses on future Events, and those that consult the Stars to penetrate into what is to come, have made Marriage between the *Dauphin* of France, a Prince born some Months since, and the *Infanta* of Spain, lately come into the World. 'Tis true, that at the Moment this Prince saw the Light, the King of Spain, and the Grandees of the Kingdom, tryed who should out-doe one another in Feastings, to solemnize this Birth: And the like was done in France, for that of the *Dauphin*; both being accompanied with extraordinary Magnificence, and prodigious Liberalities.

The Catholick King has given the Quality of Grandee to the Duke of Modena, who was Godfather to the *Infanta*, and has declared him *Generalissimo* of the four Seas, with a Pension of Twenty Thousand Sequins of Gold. He has moreover made magnificent Presents to the Dutchesse his Wife, esteemed at an Hundred thousand Crowns; and besides

besides, made Knights of the Order of St. James, several Gentlemen of this Prince's Court.

The Elector of Brandenburg, has also given several splendid Entertainments in his House and State, for the Marriage consummated with the Duke of Saxony's Son; and whilst I am writing, I am told, there is a Son born to this King of Hungary, now Emperor of Germany. But whilst these Rejoycings are in several Parts of Europe, an unforeseen Tempest has ruined whole Countries in Germany; the Damage done thereby in Franconia, and near Frankfurt, is incredible: And it lackt but little, but this same King of Hungary, now mentioned, being at the hunting of a Boar, had been slain through a Whirlwind; which having pulled up a great Oak by the Roots, of prodigious Greatness, fell so near this Prince, that he received some slight Hurt by a Branch of it.

I pray Heavens, that all the Wisdom of our Holy Prophet, and the Blessing of the Great God be always upon thee, and in thee, and ever augment thy Strength and good Fortune, to the Ruine of those Persian Hereticks, whose Country I hope will be subjected by thy Sword to our Dread Emperor.

Paris, 10th. of the 4th. Moon,
of the Year 1639.

LETTER VIII.

To Breredin, Superior of the Dervises,
in the Convent of Cogni in Natolia.

THou art happy in living long and holily too; I cannot chuse but reflect with regret on thy great Age, considering how infirm I am. After Fifteen

fifteen Days Illness, my Strength quite failed me, that necessitated I was to look out for a Physician; I cannot easily commit my self to the Hands of ~~thee~~ of this Countrey, who kill such as trust them, the same manner as if they were their Enemies. When I discourse these Doctors about the State of Health, they tell me I am in imminent Danger, and that my Cure is hazardous. In writing thus, think not I rave, for I speak the pure Truth. They will certainly kill me, should I discover to them under what Climat I was born; whereas, if I tell them I am of Moldavia, they may chance to do me good; though that Country Air is very different from that of Arabia, where I first drew my Breath. To how many Miseries is the Life of Man subject, especially mine, when I cannot speak the Truth, though it be to save my Life? Pray for me, Holy Dervis; and if you hear no more from me, believe Mabmut is dead. Pardon likewise the Offences I have given thee, which yet have been against my Will. Adieu; we shall see one another in God, in God, and in the Bosom of God.

This, 12th. of the 5th. Moon,
of the Year 1639.

LETTER IX.

To Ocumiche, his Mother, at Scios.

Pardon me, my dear Mother, if I write last to thee: Pardon me, moreover, if I have not written to thee, to pay thee the Marks of my Duty, whil'st I was in my Health; and let me seek after thee, when perhaps in seeking for me, thou wilt no longer find me. I am ready to die; afflict not

not thy self, if God calls me to him ; though I am amongst Infidels, yet Death holds his Empire here, as in other places. The worst News I can tell thee, is, That commonly those who desire to live longest, are soonest taken away ; and I am not ashamed to tell thee, I am one of that Number. I cannot willingly, as yet, leave this Lower World. O unhappy Life ! O unwelcom Death ! What Apprehensions have I not ? And with what Terrors am I not struck, since I have lived among the Christians ? They preach against our Alcoran, and we declaim against their Gospel. They affirm that Mahomet was a great Impostor ; and we worship him. They believe they only know the Truth, that they be the only Saints, the Elect and Chosen of God ; what then will become of us, if we be wedded to Errors, and our Alcoran be only a parcel of Lyes ?

I have neither good nor bad News of thee, no more than of thy new Spouse : God grant the merry Greek thou art married to, have the Vices of thy first Husband, my Father. Thou knowest my meaning. He called himself Vicious, because he hated the Vertues of the Vulgar.

I thank thee not for my Life ; for that is what thou least thought of, when thou becameft big with me. But if thou expectest some Recompence for sucking me at thy own Breasts, expect only Words of Thanks from a poor Slave who possesses nothing. Love and Hate, all the Time of thy Life ; this is the greatest Inheritance can be expected from a Son who is just a dying. Engrave these Words in thy Heart ; Love ever what is honest, and hate always what is contrary to it. Thus will these different Passions be settled on their Proper Objects.

If my Brother Pesteli be still alive, give him my Love with an innocent Kiss, and a Touch in the Hand. Our Great Prophet protect and sustain thy Age with the Staff of Mount Liban, and obtain

for

From thee from the Mercy of the most High, That
you mayest enjoy thy Senses to the last Hour of thy
Life. Adieu.

Paris, 12th. of the 5th. Moon,
of the Year 1639.

LETTER X.

To Pestelihali, his Brother.

Believing my Life is near its End, I therefore, with all imaginable Eagerness write to thee, in the third place, although indeed thou holdest the best in my Heart. We shall see one another, Dear Nell, in that World, where every one receives according to his Deserts. When I arrived in this great Town, I was astonished at the Confusion I met there, but I received no other Hurt. Altho' the Weather be very inconstant, yet the Air is good, and Provisions are wholesome, and agreeable to the Taste; the Water of the Seine is sweet and clear; the Men are good Company, and the Women have done me no Harm; the King has not ill used me: Cardinal Richelieu, his Chief Minister, does not hinder me from living after my own Fashion; our Great Emperor is not displeased with me, yet my Distemper is impetuous; a sad Faintness has seized my Heart, and I begin to fall into such a languishing Condition, as makes me despair of Health. If thou still conservest any Affection for me, read this Letter with Compassion: Forget the ill Offices I may have done thee; and if I parted without discovering to thee the Occasion, give God Thanks for the Ability he has given me, of sacrificing the tenderness which I have for so good a Brother, to the Obedience which I owe to the Emperor's Commands. Our Mother will salute thee as from me, in giving

wing thee a Kiss; receive it as coming from me. Keep thy Gravity, and be honest in *Asia* as well as *Europe*; and if thou goest to *Africa*, suffer not thy self to be corrupted by ill Examples. 'Tis not without Tears I write thee this Letter: but lament not if I die, neither rejoice if I escape; for I shall be thereby no less Mortal; and that Tribute which I do not pay to day, we both shall pay, with all other Men, on a certain time. Prepare to part willingly; study more how thou shalt die, than how thou shalt live; and if thou wouldst live till thou art Old, live as if thou wert to die when thou art Young.

The Great *God* preserve thee in the perfect Use of thy Understanding, and guide thee into all Truth; and if thou desirest to be the best Captain and Commander in the World, learn to conquer thy self. *Atieu.*

*Paris, 12th. of the 5th. Moon,
of the Year 1639.*

LETTER XI.

To Dgnet Oglou.

Should I tell thee I am in Health, I shall write an untruth; for I am really out of order, and expect a Fit of Sickness, which I wish 'twere in my Power to avoid, though it may prove short and Mortal. An Hectic Fever puts me oft in mind, how frail and brittle a thing is Man; and that he ought in Multiplicity of Busines, in Times of Prosperity as well as Adversity, to think of dislodging hence. The Bread I eat has no Relish; Solitude appears dismal

dismal to me, and Company wearies me; for I cannot attend to what's discoursed, and yet I do not like they should say nothing; there's nothing pleases me but Drink, yet all the Sea will not quench my Thirst. I am restless in Bed, and find myself more tired thereby, than if I sat up; and that which I loved Yesterday, I hate to day. Thou knowest how I loved Books, this Humour is quite changed. If the Sun shines into my Chamber, I as soon shut my Windows, being not able to endure it; and having remained a Minute in Obscurity, I am impatient for the Light. *Paris*, where one may say Strangers come from all Parts, to see the Varieties and Diversions there to be met with, appears to me now an Hospital of Fools: I long for nothing more than *Constantinople*, and to be with my Friends, imagining I shall find Ease in their Company. And this is the unhappy Condition of thy Friend, without hope of seeing any more *Turcons* and *Mussulmen*. I loath as much the sight of an ignorant Physician, as the Emperor *Ser-
verus* did a corrupt Judge, and I look on a little Valet that serves me, as a necessary Evil: Yet I'll a little divert thee, maugre the Illness which has seized me. 'Tis not above Six Months since I entertained this Enemy in my House, which is a French Valet, who makes himself a Fool; of a Pig-nies Stature, yet a Giant in Roguery; he is clad like the *Graces*, being half naked, and wears Buskins like the Poetical Divinities; his ordinary Function is to sweep every day my Chamber, which yet is as nasty as *Augis* his Stable; when I am awake he is asleep, and he's always awake when I am asleep; for this Thirteen Years that he has seen the Light, he cannot remember he has been Two Hours without eating: When he eats not openly and before Folks, lest he should shame me, he will yet

yet be sure to keep his Chaps a going, on something in Corners. When I went abroad, I was forced to follow him ; and now that I keep my Bed, 'tis hard to judge which of us two is the Master, for he never parts with his Hat from his Head. He's more ready to pull off my Cloaths, than to put them on ; which makes me chiefly careful of him at such times, that he leaves me not stark naked. He's moreover a Politician, as much as any *Florentin* ; When he's to do any good Office, he falls into the *Spanish* Pace, but to perfect a bad one, he's as nimble as *Cæsar* was in the quickest of his Expeditions ; whence it is that I am a Debtor to my own Arm and Hand for the Service I draw from him, being like certain Drugs which never yield an Odor till well beaten : As to his Religion, a Man would imagine he held the *Metempyschosis*, so carefully does he preserve the Lice that eat him, left in killing them, he act contrary to the Precepts of *Pythagoras*. He is moreover besides, an irreconcilable Enemy to all Neatness, to Water and to Truth ; and he is more stinking than a Synagogue, drunker than a *Smiss*, and a greater Lyer than any Oracle. In the meantime my Illness increases, and my Domestick Enemy is so well, that he assuredly waits my Death, to live more Honourably on my Spoils. I differ much this Day from what I was Yesterday, and I know not whether I shall not to morrow go to my long Home. Pray the Immortal for me, and remember we were once in Slavery together. Should I escape, I shall have the Joy of never seeing thee in the sad Condition I am ; and if I cannot escape Death at this time, I shall have the satisfaction of suffering it before thee. However, believe I do not despair, though I much complain. I cease writing to thee, but I'll never cease loving thee, *Mabmut* embraces thee in this Country of *Infidels*, having

having thee always in his Heart, and praying for thee continually.

Paris, 12th. of the 4th. Moon,
of the Year 1639.

LETTER XII.

To the Kaimakan.

THE King of France has a Dwarf called *Osmín*, born in a Village of the Morea, and carried away in his Infancy into Italy by Pyrates. He was bought by a Spanish Lord, who afterwards made a Present of him to this King, with such a *boon Grace*, ventiles Magnificence to the smalleſt Things, after the manner of that Nation. The Spaniard having presented his Dwarf, said no more, the Dwarf making this following Discourse :

Sir, I am a Christian, although my Parents be Turks. If thou willingly receivest me for thy Slave, I receive thee yet more willingly for my Master, being a just and merciful Prince : But I am obliged to tell thee, that if thou wilt behave thy self like a Master, whose liberality is guided by Prudence, thou wilt never do me any Hurt, nor ever do me any great Good. Should'st thou give me Opportunities of acquiring Riches, and throw open the Gate of Honours to me ; I shall thereby, perhaps, become vicious and insolent. Bestow only one thing on me, which will not be afterwards in thy Power to take away ; Give me good Education, and let a Man of Learning take the Charge of me ; by which means I shall be revenged of Nature, in making me but an Atom of a Man ; and perhaps make thy Courtiers, one day, tremble of their present Laughter at me.

Osmín

Osmin has behaved himself so well, and gained such Crédit by the Subtilty of his Wit, and Readiness of his Answers, that he is, at present, one of the Courts choicest Entertainments, and the Scourge of Debauched People. Coming one day to divert and comfort me in my Illness, he told me, That being in private Discourse with one of the Women belonging to a Lady of the first Rank; he was forced to conceal himself speedily behind the Hangings, to prevent being surprized in the Chamber, where this Lady unexpectedly entered with the *Venetian* Ambassador, who ordinarily resides in this Court, and where he heard the following Discourse from this Minister's own Mouth :

Madam, I shall willingly discover to you, now that we are alone, the Intentions of the Republick I serve, touching the Turkish Affairs, provided you promise me to do me Two different good Turns. 'Tis absolutely necessary, we make War with these Barbarians, before they declare it against us. The Ottoman Family is like the Mathematical Compass, which enlarges itself the more 'tis pressed. You are not to be informed of the famous Victory gained by our General, Capello, who has led in Triumph all the Gallies of Africk; but though Amurath be employed on the Frontiers of Persia, in the Siege of a most important Place, yet does he already threaten to be revenged for the Defeat of these Barbarians. The Ministers of the Port do also press him to shew his Resentment; and we certainly know by secret Relations from the Turkish Camp, lying before Babylon, that the Grand Signior has said in full Council, That he will himself throw the first Firedall into our Arsenal. That, Madam, which lies in your Power, is, to perswade the King to engage in the Common Cause; and for this End, make up a Peace with his Enemies, that he may join His Naval Forces with Ours. On the other Hand, we could wish you would offer the Contrary to the Cardinal Richlieu; because

saye this Minister usually slighting Womens Counsels, will come to our purpose, through his obstinate Humour of contradicting you : And I do not doubt but this Arifice will succeed, if you persuade him, the King is resolved not to give us any Assistance. There runs a Report, as if our Bailio has been laid hold on at Constantinople, and retained Prisoner in the Castle of Seven Towers, by the Order of the Kaimakan. And 'tis added, That the Grand Signior offers a Peace to the Persians, to return speedily into Europe ; that having a Diversion on that side, he may turn all his Forces aginst the Republick.

The Pope promises much, and we need not fear but he will keep his Word, being the Person most interessed in our Affairs. He will furnish Money, joyn his Galleys to those of the Republick ; and moreover, send us several stout Men. The King of Spain promises us forty Galleys, with all Necessaries, together with Fifty Vessels of War. The Great Duke of Tuscany will assist us with Eight Vessels well set out, and Six Galleys well armed. The King of Poland promises to send into the Infidels Country, an Army of Fifty thousand Cossacks ; and others shall cruise about the Levantine seas with their Brigantines, and especially the Archipelago. As to what respects the Republick, the chief Families in Venice have already proffered to set out, and entertain at their own Charge, a Vessel, till the War be ended ; and all the great Castles and Towns on the firm Land, freely offer to furnish the Republick with Fifty thousand Ducats a Month. This Kingdom (which is so full of Men, amongst which there are so many good Officers, which are rich in Money, and at present so considerable at Sea) must not only not trouble so noble and necessary a Project, in continuing a War with Spain ; but also gives its Assistance, by Supplies of Men, Money and Vessels. If you can, Madam, oblige the King to enter into this League, you will mean an Everlasting Remembrance, and have an Hundred

L

Thou.

*Thousand Crowns, which lye ready for you at Venice,
to be paid when and where you please.*

*This is God's Cause, the Occasion is favourable, and
all things seem in a readiness. You may immortalize
your Name, and with your Beauty, your Credit and Elo-
quence give good Grounds of Hope to Christendom of
Success, by obtaining the Assistance of the most puissant
of the Christian Monarchs.*

This is what the *Dwarf* heard, and what he en-
trusted me with since ; were I in a Condition, Illu-
strious *Kaimakan*, to relate particularly the Life of
Osmin, I am persuaded thou would'st give entire
Credit to the Discourse he made me.

Osmin is born a *Turk*, he loves me dearly, and has
a certain Sympathy with me ; which obliges him to
seek me often, and entrust me with all the Adven-
tures of his Life , treating me not only as a Friend,
but living with me, as if I were his Brother.

There being some days, since I languished in Bed,
tormented with a Distemper, which at its Begin-
ning threatned me with vexatious Consequences,
and which causes me to droop and languish ; thou
wilt pardon me, if I reason not much on an Ad-
venture so extraordinary. Should God restore me
to my Health, I shall double my Care and Diligence,
in observing the Measures of this *Court*. Order by
thy Prudence and Valour, that the Preparations of
these Infidels against the formidable Monarchy of the
true Believers may vanish into Smoak : And, the
great Sovereign of the Lower and Upper World,
grant thee perfect Health ; which is sought in vain
by his Highnesses Slave, and thy Servant, *Malamut*.

Paris, 12th of the 4th. Moon,
of the Year 1629.

LETTER XIII.

To Isouf his Kinsman.

Notwithstanding my Weakness, I force my self to write thee this Letter, to thee with whom am engaged by Interest, as well as by Blood. My Temper lies so heavy upon me, that there remains only the time to speak Two Words of Devotion to thee. *Isouf*, thou oughtest towards the End of the *Moon in May*, to go to *Mecha*; carry me along with thee, though I am at this distance. I entreat thee, when thou shalt arrive with the *Caravan of Pilgrims*, at the Mountain of *Arafat*, to offer there sacrifice in my Name; immolate a Sheep in commemoration of *Abraham*: And, if thou arrivest in Health at the *Holy Mosque*, and in full strength, offer devoutly my Prayers to our *Great Immet*. I ask not Honours of *Mahomet*, no more than Riches; I only beg, that Heaven would restore me what I have lost; 'tis Health I desire, whereby I may serve our Great Emperor, and live more Holy than I have done. But before thy Departure, distribute a good Dole to the Poor, and if thou wantest Money, go and find *Dgnet Oglou*; borrow of him in my Name Seven hundred and fifty Aspers, which thou shalt immediately deal out to those that have most need.

Thou knowest how greatly the Works of Charity are recommended to us; they multiply the Benedictions of Heaven, and encrease our Wealth. I neither do, nor can do this in the *Infidels Country*; thou knowest my Inability, speedily succor me in the Necessity I am of doing Good, and let nothing hinder thee, no Argument of good Husbandry nor Superstition. If thou neglect my

Prayer, the shame of the Fault will lie at thy Door ; and thou alone shalt bear the Iniquity, if thou executeft not the Will of a dying Man, especially having the Power. I forgot what I had of greatest Importance to tell thee, and which is the most Holy, and aimed at to obtain with the greatest Earnestness. Endeavour to get for me a Little Piece of the Cloth, wherewith the Temple of *Mechia* is every Year hung, and which the Pilgrims tear in pieces to have each of them a part ; and send, as soon as thou canſt, this Holy Relick, in a little Silver Box, to *Carcoa* at *Vienna*, who will take care I receive it. If thou beeſt a good Musselman, give ſpeedy Help to a Disciple of the ſame Law ; and if thou beeſt a real Kinsman, affit me, love me, and take on thee my Defence when neceſſary. I embrage thee with all my Heart, and Strength ; and though I believe my ſelf very near Death, yet I wiſh thee a long and happy Life.

Paris, 12th. of the 4th. Moon,
of the Year, 1639.

LETTER XIV.

To the Invincible Vizir Azem at Constantinople.

IF thou beeſt the ſame that commanded the Army of the true Believers before Babylon, I write to thee without congratulating thy Resurrection. The People at Paris, have kill'd thee by their Discourses, because they wiſh'd thy Death, and 'tis generally ſaid thou waſt ſtrangled by Four Mutes. But if I write to another, raised to the chief Dignity of the Empire, I pray the Great God, who will one day judge

Judge all Men, that he will long continue thee in
Amurath's Service, ever happy, and always attended
 with Victory ; and give thee better Fortune than
 all the other *Vizirs*, who have governed in the vast
 Empire of the *Mussulmen*.

I have been sick during the space of Eighteen
 Moons, and my health is not yet fully restored : I
 have lived ail that time, in continual Expectation
 of Death, and so many odd things have hapned in
 my Sickness, that I should fall into it again, shouldest
 thou oblige me to make the Recital of them.

The Charity of the *Christian Dervises* has been
 very great towards me, having neglected nothing
 which might be any ways serviceable to my happy
 Departure. The gravest of them have often atten-
 ded me with Discourses of the Immortality of the
 Soul, of Hell, their Purgatory, Paradise, and the
 Merits and Indulgences of the Church. Several
 Physicians have come to see me, and used their
 utmost Skill to keep me alive, and imagine I owe
 my Life to them ; but if it be so, they have paid
 themselves for their Care, by drawing so much
 Blood out of me, having, I think, quite emptied
 my Veins, to relist, said they, the several Distem-
 pers which assaulted me, and to take from me the
 Turkish Fever which I nourished ; for I assuredly
 brought it from Constantinople.

The greatest Sin I committed during the Course
 of so long a Sickness, was the pretending to con-
 fess my self to a *Captain Dervis*, as the *Christians*
 do in the Principal Feasts, and when they are ready
 to die. I used this Ceremony but once, and I do
 not think I have committed Sacrilege, for I have
 told no Truth ; and if I may speak freely to thee,
 Invincible *Vizir*, hear what a pleasant Penance was
 enjoyned me, for an imaginary Crime of which I
 accused my self. I confessed I hindred, by an Apo-
 logy I had made, a *Mahometan* from embracing

the Law of Jesus; and the Dervis said to me in a Passion, You are not then a Catholick: I am, answered I, and only dissuaded this Barbarian on Account, I had observed it seldom happened, That a Turk, who changed his Law, came to a good End; and that those who ceased to be Musselmen, seldom prove any others but bad Christians. Your Reasoning is also as false, replied sharply the Monk, as the Design you have had is bad; for you never ought to binder any thing which is good, for the fear you may have that in the End it may cease to be so. And I enjoyn you for Penance, to scrape out with such Exactness, all the Characters of your Apology, that there remain no Mark of it, so that the Paper become as clean, and fair, as if there had been nothing written on it, that so black and detestable a Discourse be entirely defaced by the Pains which you shall take to binder the remaining of any Trace or Mark: After which, you shall pray to God as long as you live, that he would destroy the Temple at Mecha, so famous by the Impieties committed there, and enlighten the Eyes of the blind Mahometans. But I am constrained to stop here, being so feeble, and indisposed, that I have not the Strength to write that I am now recovering.

The Mars which has made Germany tremble, I mean the Duke of Wimar, is in fine dead at 36 Years of Age, and buried in the same Field wherein he gathered his last Lawrels, that is to say, at Brieg. I shall distinctly inform the Kaimakan of whatever has hapned during my Sickness, that I may not give thee the Trouble to read the Relation of several Adventures, which have been already published in the World, whilst thou art employed in the great Affairs of the Empire. As soon as I am able, I shall, if possible, do with greater Diligence the Offices of my Place, and henceforward punctually advertise thee of the Cabals, Intrigues and Designs of the Nazarenes, that thou mayst not be

be unprovided against all the Attempts of the Infidels.

I entreat the *Being of Beings* to accompany thy Life with all the Happiness thou can't desire on Earth ; and that thou may'st never undertake any thing for the Good of the Empire, and its Religion, without Success.

Paris, 15th. of the 10th. Moon,
of the Year 1640.

LETTER XV.

To the Kaimakan.

THOU wer't but little mistaken, when thou thoughtest I was dead. I have been so near the Grave, that I may have received four of thy Letters, without being able to read them ; so far was I from the power of Answering them. I have been sick a whole Year and six Months, out of the Commerce of the Living, and without receiving any Consolation from any one ; abandoned to Physick, and become the Prey of the Physicians ; and in short, out of hope of ever recovering ; but the Day wherein I am to be judged, is not yet come : I am, in fine, still alive, and shall soon, I hope, be well again, if thou, to o'erwhelm me, chargest not my long Malady, as a Crime upon me, and suspectest me not guilty of Infidelity.

I have informed my self, within these few Days, of several Events which have hapned during the Course of several Moons, which I shall relate to thee, if I can, in this Letter, to make amends for the time I have lost. But in so few Words, as will occasion thee to think I am still sick ; for which

thou must not blame me, seeing thou lovest Brevity.

France, during the time I have not writ to thee, has given me Marks of its Power and Policy. Four places have been besieged in the Year 1639. whose Success have not been equal. The French have met with Disadvantage before Thionville, by the Valour and Conduct of Picolomini, one of the Emperor's Generals, who was born in Italy, and brought up from a Child in the Trade of Arms. 'Tis said, he has attack'd and vanquish'd his Master's Enemies, with such speed, that one may compare his Action with that of Claudio Nero, when he defeated Asdrubal who had enter'd Italy: He has broken the Enemies Army, routed the Horse, took the Cannon, kill'd the French General, and immediately rais'd the Siege; but in revenge, the same French, who were beaten before Thionville, have made themselves Masters of Hedin, Salins, and Salse; which last was taken by the Young Prince of Conde, who gives the Marks of an extraordinary Valour; but the Spaniards have re-taken these Places, which have cost them dear. 'Tis said that the Governour left by the Prince of Conde there, being press'd by the Spaniards to surrender the Place, threw out to 'em an hot White-Loaf, saying, *That those who eat of this Bread, would not surrender themselves, before the Enemies came to the time wherein they might eat Ice.*

Yet the Place was surrender'd, before the Spring-time was come to change the Face of the Earth; so far were they from holding out till 'twas cover'd with Snow or Ice.

This King immediately appeased the Insurrections which were made in Normandy. But what wilt thou say of Casimir, the King of Poland's Brother, who being return'd a Second Time into France alone and disguis'd, was discovered and carried Prisoner

to

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to the Castle in the Wood of *Vincennes* near *Paris*, where he is carefully guarded.

The War has been very cruel in *Italy* between the Three Parties, who are extreamly animated against one another. Prince *Thomas* of the *House of Savoy*, drove out by surprize the *French* from *Turin*; but thou wilt soon understand that our Capital Enemies the *Spaniards*, have been beaten and entirely defeated under *Cazal*, by the Count *Harcourt*, of the *House of Lorrain*.

The *Spaniards* and *Dutch* have made a great Noise in the *Ocean* with their Fleets; the former came with Fourscore Vessels of *War*, to land Fifteen thousand Men in *Flanders*; but having been met by *Van Tromp*, a Commander of great Courage and Experience, there was a bloody Battel fought, which lasted long, but at length ended in the Defeat of the *Spaniards*.

The *Dutch* have taken Thirteen Ships, and about Twenty of them have been driven by the Weather on the Coasts of *England*, where they are lost, and Eight others have had the good Fortune to get into *Dunkirk*.

The Victory of the *Dutch* is compleat, having lost but one Ship in the whole Engagement, against so puissant an Enemy, and whose Subjects they were formerly.

Bear with me, Illustrious and Happy *Kaimakan*, wanting Strength to continue on writing, though it were the Victories of *Amurath* which I were to relate.

I shall make known to thee on the first Opportunity, whatever shall come to my Knowledge. In the mean time, the Creator of all things, direct thee in all thy Ways, and prosper all thy Undertakings.

Paris, 15th. of the 10th. Moon,
of the Year 1640.

LETTER XVI.

To Dgnet Oglou:

I Am in a manner raised from the Dead, by reading thy Letter; there is not a Line or Syllable, but shews the Marks of a true Heart, and a tender and real Sympathy with my Condition: I pray Heaven, we may do nothing either of us to lessen this Affection.

Thou informest me in thy Letter of the Departure of *Isouf* for *Mecha*: I give thee a Thousand Thanks for the Money thou hast given him, for the offering of a Sacrifice in my Name on the *Sacred Mountain*, and to distribute here below the Alms which I enjoyned him. I admire thy Bounty, and the Charitable Care thou hast had of the Salvation of thy Friend *Mahmut*, in sending one of our *Devotes* to *Medina*, to go the Pilgrimage, and say the Prayers for me. In a Word, I see thy Kindness makes thee foresee and provide against all my Wants; there is no Place or Time, wherein I receive not Marks of thy Favour.

Seeing I am so dear to thee, and loving thee so greatly as I do, let not distance of Place, Poverty, Disgrace, Imprisonment, or any other Misfortune, extinguish, or so much as damp our mutual Affection.

I have, in a manner, stole the time I write to thee: for I have nothing which is truly mine, and I make thee a Present of a thing which I owed the *Kaimakan*, for whom I ought to employ more time in writing. But let us lay aside all these troublesome Affairs, and entertain one another with an entire Confidence and Familiarity. Thou wantest not Wit, employ it in the Study of History, after sufficient

ficient Instruction in the Matters which concern Religion. If thou wilt be a Prince among other Men, separate thy self from the Crowd, by thy Application to good Authors ; read much, and yet read little ; read ever good Books, there being few of them, and thus thou wilt read much. If thou canst attain to the Knowledge of whatever is known of Men, thou wilt be a kind of *God* amongst them ; whereas thou wilt be of the Number of Beasts ; if thou failest of acquiring the Notices thou oughtest to have. I wish thou wouldst mind more for thy Friends sake, what passes in the *Seraglio*, in the *Divan*, and in the Prince's most secret Councils, to know what is said there against me, and for me : Good and seasonable Advice does oftentimes hinder much Mischief, and does a great deal of good. Friendship makes those things which are otherwise hard, very easie : ' He that is not ready (says an ' Holy Man amongst the *Christians*) to suffer all ' things, and to lose all, and his very Will too, for ' the sake of him that he loves, deserves not the ' Name of a Friend.

Let us ever forget the words *Mine* and *Thine* ; Thy Good Fortune is mine, even as thy Disgraces are : If we thus establish our Friendship, why may we not, though Modern *Turks*, compare our selves to those Ancient *Greeks*, who have given such glorious Marks to the World of their Friendship ? Why may we not be the Imitators of *Pelopidas* and *Epaminondas*, who contracted so strict an Union, that nothing could change it ? Although we were not born the same Day, in the same Climate, and in the same Town as *Polistratus* and *Hypocrides*, who were born in the same House, at the same Hour, and lived always together, and fell sick at the same Time, and loved equally ; yet let us surpass them in Affection. Love we one another more than *Theseus* and *Pirithous* ; more than *Damon* and *Pitbias* ;

Pithias; the former of which contracted in Arms, and the other in Studies, that strict Amity that has rendred them so recommendable to Posterity. If thou knowest any Secret whereby to restore my Appetite which I have lost, send it me. I am here Spectator of a Million of Mouths, who eat four times a Day, and consume 15000 Oxen every Week, and 15000 other Pieces of Animals, besides Mutton, Veal, Hogs, not to reckon all sorts of Fowl, and Fruits produced by the Earth, and the Fishes from the Seas and Rivers.

I am forced to die with Hunger with my Meat in my Hands; and in a Town where there is an Abundance of all sorts of things, I want all things. Bread, which is so pleasant to the Eye, and so favoury in the Tast, to all other People, is nauseated by me: Wine only, because 'tis forbidden by our Law, rejoyses the sight of me, and stirs up a desire of drinking. Let me hear oft from thee; let thy Letters be instructive, and be levelled against my melancholy Temper. The God of *Mabmut* keep thee ever in Health, and make thee love me, as thou do'st, continually.

Paris, 15th, of the 10th. Moon,
of the Year 1640.

LETTER XVII.

To Adonai the Jew at Genoa.

THOU art as Lazy in Writing, as Inconsiderable in thy Judgment of Things. Thou haft written to the *Grand Vizir*, That this *Republick* is disposed to joyn its Forces to that of *Venice*, for its Assistance in the War against the *Port*; but what Ground

Ground hast thou for this Advice? And if the Grand Vizir should oblige thee to give a Reason for this, how can't thou satisfie his Curiosity, and hinder him from accusing thee of great Lightness?

I now receiv'd a Copy of the Letter thou didst write to Constantinople, for which I think thee: Twould have been better I had received the Original; for I would not have sent it. There's no likelyhood that a Republick, so desirous of establishing a Peace in her Dominions, will disturb her own Quiet, for the Service of a State, with which she is always at War.

Had the Genoese any Cause of Complaint against Amurath, they would want neither Soldiers, nor Arms, nor Vessels, nor Money, to raise Enemies against him. But at present, whil'st their Affairs are in a full Calm, both abroad and at Home, they make (with greater Prudence than the Venetians) War in the Spanish Indies with their Registers, and Arithmetick; and they have always the Advantage in this kind of Combat, wherein there is no Example they ever lost: Let this Nation alone in Peace: Write rather to the Port, That the Genoese, condemned by Nature to dwell in the Rocks and Desert Mountains, have found the means of making these the most delicious Abodes in Europe.

Tell the Grand Vizir, That so many extravagant Philosophers, who continually search for what they will never find, have at length shewed, That there is no other Place where are more perfect Chymists to be found, having converted into Gold almost all the Stones of the Country, changed the Horror of their Deserts into most pleasant Gardens; and the Cottages of the ancient Ligurians are transformed into Palaces, enriched with Marble and Porphyry, with so great Magnificence and Propriety, that no Houses are comparable to theirs. To which thou may'st add, That the Inheritance of the poorest Genoese,

Genoese, does at this time much surpass those of their Predecessors. Shew him, they have begun to give considerable Succours to great and puissant Monarchs, by immense Sums ; and that, in fine, in the Registers of particular Traders, one may see the Names of the Greatest Monarchs on Earth, to whom they are become Creditors.

Be more careful of what thou writeſt for the Future ; and when thou giveſt Advice, ſet down what thou knoweft without Exaggeratitgs, and be reserv'd in what's doubtful : Never write Falsehoods in thy Dispatches. Be also never the Author of vulgar Rumours, and Stories made by People at leaſure, who abound with Extravagancies. God help thy Understanding, and heal thy Diftempers, if thou haſt any.

Paris, 10th. of the 11th. Moon,
of the Year 1640.

LETTER XVIII.

To the Kaimakan.

THE Christians are become Magicians ; or, to speak better, the Spaniards who make War in Piemont, have fill'd the World with Aftonishment by an extraordinary and new Enchantment. I wrote to thee, there were two great Armies before Turin, one to take it, and the other to ſuccour it ; but I have not yet made known to thee, that the Cannon of the Spaniards are become Couriers, who carry their Dispatches in the Air, into the besieged Cities ; and moreover, Ammunition, Powder, Salt-Petre, and Money ; a marvellous Invention, which fills me with Admiration in writing it.

it. There is a Man in the Camp of General Lega-
zzi, who makes Brass Bullets so artificially, that
having shot them into the Ditch of the Place, they
have for a long time succoured the Besieged. 'Tis
said, that being made in a Vice, and hollowed
within, they have served for Two Uses, to convey
into Turin what was wanting, and to bring back
into the Spaniards Camp the things they most
needed. But this Industry proved in the end
useless; for after several Conflicts, Turin has fallen
again into the Hands of King Lewis, who has there-
in re-established the Duchess of Savoy, to the great
satisfaction of her People, who have thereupon
shewed the Signs of the greatest Joy. This Resta-
blishment is owing to the Valour and Conduct of
Count Harcourt, who has sustained and repelled the
Assaults of Two Armies, stronger in Number than
his own. This Captain has made his Name as fa-
mous in Italy, as were heretofore those of the He-
n's of Rome and Athens. The Marquis of Lega-
zzi undertook the Siege of Cazzal, an important
Place belonging to the Duke of Mantua, situated
on the famous River of Po in Italy. Count Har-
court not being able with all his Army to put Suc-
cours into the Place, he took the Party of forcing
himself the Besieged, entring on Horseback into
the Lines with his Sword in his Hand, where he
was followed by some of his Gentlemen. The
Spaniards being surprized and astonisht, found no
Safety but in Retreat, which they made disorderly;
and the French, under such a Captain, bore away
that day, the greatest and most glorious Victory
they ever won in Italy.

If thou requirest an Account of me of what has
past in Germany, I can tell thee, that the War has
been carried on there this Year with equal Success
and Losses to both Parties, to whom Fortune has
been sometimes favourable, and otherwhiles contra-
ry.

But

But I am informed, there's a design of making a great Assembly at Cologne, to establish a Peace between all the Christian Princes; and that the King of France has named for his Plenipotentiary there, the Cardinal *Julius Mazarin*, an Italian by Nation, a Man of great Parts and experience in Business.

Prince Casimir is set at Liberty, at the Intreaty of the King of Poland his Brother, and has been since well received by the King, who made him Dine at his Table, and presented him with a rich Diamond. The Town of Arras which the French have taken in the Spanish Netherlands, is of great Importance, and is a considerable Loss to the Catholick King, who will give great Reputation to his Enemies, that have taken the Place in the sight of a great Army, commanded by the Cardinal Infant, Governour of the Low-Countries; which Conquest has mightily raised the French Courage, and encreased the Glory of their Prince.

The Queen is brought to Bed of a Second Son, who was born the 21st. of September, and he is named the Duke of Anjou.

The Spaniards are as unfortunate on the Sea, as at Land. Their Fleet, which returned from the West Indies, richly laden with Commodities of all sorts, have been most of them dispersed by the French Naval Army, commanded by the Duke of Breze. The Spaniards truly fought with much Valour, but Fifteen Thousand of their Men were slain, and Two Hundred taken Prisoners, together with Five great Vessels richly laden. One of their great Gallions was burnt, and it is said, the other Ships were saved, having first thrown the best part of their Lading overboard, which they had brought with such great Care and Pains from the other World.

That which has past on the Ocean, has not hindered the Archbishop of Bordeaux from shewing the

the Strength of the King his Master on the Mediterranean; where he has sought an Occasion, of fighting the Spaniards with a lighter Army, consisting for the most part of Galleys. He had sent a Defiance to the Duke de Ferrandine, General of the Spanish Galleys; who being unwilling to accept of the Challenge, this Prelate advanced towards the Coast of Naples, where he did some Mischief.

One may say, That the Misfortunes of Philip King of Spain, are as great this Year, as his Power is. But it is said, these Losses are not comparable to what he is threatned with, if Portugal and Catalonia shake off the Yoke of his Domination, as the common report runs.

I have heard much talk in General, on these considerable Affairs, without being however informed of any certain Particulars. But henceforward, when I shall be able to leave my Chamber, to go into the Churches, Walks, and Gardens about the City and the Court, I shall let nothing pass without a strict Enquiry, and give a faithful Account of whatever deserves thy Notice; and shouldst thou desire any particular thing of thy Slave Mabmut, 'tis but mentioning it, and thou shalt not want an exact and humble Answer.

It makes me tremble in telling thee, that a Report runs here, of the Death of the Invincible Prop of the World, the Mighty of Mighties, in fine, of the Glorious Amurath. 'Tis false News, I hope, yet however asserted with great Confidence. The Arbiter of Heaven and Earth confound all our Enemies, and give the Grand Signior, and thy self, a Life which knows no end, and attended with a Happiness which cannot be encreased.

Paris, 7th. of the last Moon,
of the Year 1640.

L E T.

LETTER XIX.

To Dgnet Oglou.

THE Lovely *Greek*, after whom thou enquirest so earnestly, is long since retired into *France*, and has been married Eighty Moons to a great *French Merchant*, with whom I am not acquainted, but am informed is very Rich, and Fortunate in his Dealings; but infinitely more Fortunate, in being the Husband of *Daria Lena Maani*, by whom he has several fine Children.

This Charming *Greek* does now profess the *Roman Religion*, which is the only Fault I find in her. I never knew Woman, whose whole Carriage is so graceful, who does all things with such a careles Exactnes, and whose Vertue is less morose. Meir Chance brought me acquainted with her; whom I no sooner saw, but was struck with Admirations. She came to *Paris* the last Year, to sollicit a Law-Suit against a Stranger about an Estate. It was at *Court*, and in the presence of the King himself, that I first saw *Daria*: She spake to him so sweetly, that she soon obtained what she desired; and at the same instant, I felt such inexpressible Passions and Longings after her Acquaintance — Suffer me, my dear *Dgnet*, to tell thee, That never any Creature made such deep Impressions in the Heart of a Man, as this Charming *Greek* did in mine.

I drew near to her as soon as I could; I spake to her in her own Language, telling her, I was an *Arabian*; and she answered me with as great Modesty as Benignity. I went the day following to give her a Visit in her own Lodgings; where this adorable Person received me with the greatest Civility, not forbidding me a Return; being plea-

ed perhaps to meet with one, that could speak her own Language, which is very rare in these Parts.

Since then, I could not for my Life forget her; I have served her with the greatest Diligence, and so doted on her, that I forgot my self and thee, and if I may dare to say so, the *Grand Signior* too. Pardon this Infidelity on the account of a Passion, which knows no Moderation, being not able to withstand the Force of so invincible an Enemy.

Daria is young, of a generous Temper, and in whose whole Deportment, there's no Grace wanting. Her Vertue is far above *Lucretia's*, for this *lyman* Lady killed her self, having first endured the Violences of a Tyrant; whereas she would die before she would come to such a Tryal. If you have seen her at *Constantinople*, you must have known her Perfections: I, for my part, who only knew her at *Paris*, have remarkt four Beauties in her Person, which I believe is not to be found in any of those Ladies kept in the *Seraglio*. Her Eyes, her Mouth, her Teeth, and her Hands, seem to have been made only to furnish the *God of Love* with Darts. She is sure to strike where she will, with her fine black Eyes full of Fire: and she has also the Secret of healing the Wounds she makes, when she pleases. As soon as ever she opens her Mouth, the Three *Graces* are seen to sit sporting in her Countenance; and her Body is moreover so proportion'd in all its Parts, that had she lived in the time of *Phidias*, he had certainly taken her for the Model of his *Venus*, which was the Admiration of all the World.

I have plyed this fair *Greek* with Visits, loved her even to Idolatry; my Respect has been ever equal to her Virtue; and the greatest Favour I obtained from her, was to suffer me thus to speak to her; *I love you, Daria; Daria, I adore you;* but she would

would never suffer the least Expression which might make her understand any thing else.

This Incomparable Beauty often said to me; *Mahmut, I have a great Respect for thee, because thou art Discreet and Vertuous, and should also love thee, were thou not a Man. Live on still as thou hast done, and thou wilt thereby oblige me to Respect thee yet more; but think not to obtain from Daria any more than an innocent Affection; I owe all to my Husband, and I will never be unfaithful to him.* If I ever attempted to snatch any small Favour, it was always in vain, having ever repelled me in such a manner, as made me lose all Hope, and at the same time feel a new increase of Passion. Consider, dear Oglou, what past then in my Heart, and what a War I was to sustain.

In my great Inquietudes, and sharpest and cruellest Pains, *Philosophy* supplied me with no other Remedies but Patience; she set before me the Examples of the Esteem which the Antients had for Pudicity; but she hindered me not from also remembering that we find in History almost all the *Philosophers* more transported with Venereal Pleasures, than retained by the Precepts of Wisdom: *Diogenes* and *Aristotle*, became they not Fools hereby? And *Seneca*, whose *Morals* are the Rules of the Wiseſt, was not he driven out of *Rome* for his Adulteries? I tell thee plainly, the Precepts of *Philosophy* have influenced me not a whit; I derided them, and was resolved to love on, and that more excessively than all the *Philosophers* together. *Daria's* soft Severity has laid on me stronger Laws than all the Dogms of the *Stoicks*; so that nothing can make me change my Resolution, of loving her eternally. If it be true that Love is a Weakness, only Men, who are noble Creatures, are thereunto ſubject; it being certain, that mean Souls cannot love, because they have no Heart: *Natures* Orig-

is far higher than Reasons ; One is the Work of God, whereas the Other comes from Man. Be not then astonisht, if Reason does so oft yield to Nature.

Daria had a mind to learn *Italian*, which she thought a better Language than others. I taught her a great deal of it in a little time, but business quickly deprived an unhappy Master of the most perfect of Scholars. She said once to me, ‘ *Mabmut*, let us have a perpetual Amity for one another, but let us love and esteem Virtue far before Friendship, Teach me *History* and *Geography*, to the end that knowing Kingdoms, Towns, and Provinces, and those that govern them ; I may know into how many Parts, this Earth which appears so admirable, is divided ; I may now learn the Forces, Methods of Government, Manners, Religions of Nations, the Difference of Seas and of Mountains, of Lakes and Rivers, of inhabited Places, Islands and Deserts, that I may not confound the Barbarous with the Civilized Nations, and *Republicks* with *Monarchies*.

My worthy Friend, so noble an Inclination joined with a singular Grace, and attended with so many rare Qualities, as well Spiritual as Corporal, have reduced the poor *Mabmut* to a Slavery, more rigorous than that which he suffered with thee in *Sicily*. How many nights have I past in horrible Restlessness ; and how many times have I vainly believed I was with *Daria*, whom I sought in my Chamber ; when Sleep succeeding long Watchings, represented her to me in a Dream more complaiant than ordinary ? In a Word, *Daria* so filled my Thoughts, that I forgot my Books, and avoiding also the Company of my Friends ; she alone was my daily Study, and I renounced all other Diversifications ; the finest Ladies were nauseous to me ; the finest Gardens seemed horrible Forests which serve,

serve for a Retreat to Savage Beasts. In fine, my Passion (Friend Oglou,) comes to that Excess, that I can find no Remedy. My Tears were of none effect to soften *Daria*, and I have cast my self a Thousand times in vain at her Feet; all my Cares and Respects have served only to give me Proofs of her Virtue. Receive as thou oughtest the Confidence I put in thee, and if thou hast not an Heart that can love so ardently, at least have some Complacency toward a Man whose Passion has no Bounds, and reproach me not with having had too much Weakness for having been vanquisht by a Woman. 'Tis Women that have always won the greatest Victories; it is their Trade to conquer, and even those too, who subdue all things. It is impossible for me to comprehend, how I could love so strongly without dying; neither can I imagine how I shall live, if I be long deprived of the Sight of her I love. *Daria* has left *Paris*, and is distant thence above Three hundred Miles; consider then the condition I am in. I reckon my self in a Solitary Place, although there be above a Million of Inhabitants in the Town where I dwell. I stir not out of my Chamber; and as to my Books, they will yield me no Comfort. My only Care is to nourish my Distemper; whereby I study to make my self more miserable, because it is not in my power, so much as to seek the way to the only Happiness I wish for. *Mahmut* may be said to be the Son of Sorrow; my Beard is nasty and overgrown; I am out of love with my self, comfortless, avoiding all Society, and am become invisible to all People. I have no Hope amongst so many Causes of Despair, but the Assurance which *Daria* has given me, that I possess a place in her Heart; and I believe it, because she says so. Heaven has given her a frank and generous Soul, and promises her great things in the course of her Life. I have secretly drawn her Horoscope;

Horoscope ; as far as I could find, all the Planets are favourable to her ; she is to live a great while ; fortune will second her Intentions ; she will enjoy an uninterrupted Health ; and this lovely Person will ever gain the Advantage on all that shall oppose her. Happy is he that shall be of the number of her Friends, but more happy is he that shall be beloved of her, for he may assure himself of being beloved of the handsomest and most deserving Lady in the World.

Read my Follies with some Indulgence, and be not angry with me when thou knowest, I was ready to renounce my Religion for that of *Daria's* ; she began to convince me, and I began to believe, that the Religion of the most perfect and most virtuous of Women was the best. If thou hast Interest enough in the *Grand Vizier*, or the *Kaimakan*, obtain for me the Permission of leaving Paris for six Moons only, but by no means let them know the Occasion. I love much, absent from *Daria* ; but it seems to me I do not yet love enough : I would have more violent Transports, during her Absence, than those I suffer whil'st I see her ; to the end I may say, that at all times, and in all places, never any body loved so much. I have discovered to thee my whole Heart, excuse my Passion, if thou wilt not excuse thy Friend so horribly tormented with it ; and remember what the beautiful *Roxalana* said to the Great *Solyman* : That the Pleasure of Commanding, and making one's self Obeyed, is to be reckoned but in the Second Rank of Pleasures ; whereas that of Loving, and being Beloved, is the First.

Henry IV. was one of the greatest Kings of France, than whom no Man ever more greatly loved. When he reproached the Duke de Biron with the Love he had for a Lady, mark what this Cavalier told him ; Great King, how is it possible thou shouldest not be indulgent to Lovers, who hast so often said

said when thou wast in love, thou forgatest thy self, thy Kingdom and Subjects? And this, dear Oglou, is what has hapned to me at Paris, with this admirable Person whom thou couldst no longer find at Constantinople. But alas, I should be an unhappy Friend, if with such a Love as mine I should prove thy Rival. I will not imagine it; yet I must tell thee, that rather than yield thee Daria, I will sacrifice to thee all the time I have to live. I have given my Picture to this Charming Greek, who has received it very courteously, yet rather as the Work of an excellent Painter, than the Picture of a Lover.

But being full of Goodness, and perfectly Discreet, she said thus to me, when I gave it her: Mahmut, thank Heaven thou art not Handsome; such sort of Men have not ordinarily all the Success they pretend to in their Amours. Wise Ladies think these kind of People doat too much on themselves; and those that are disdainful, find them not submissive enough and respectful; and such as fear evil Tongues, dare not look on them; and also these Gentlemen imagine Ladies Favours are granted them, because they cannot withstand them, and they expect oftentimes to be entreated to receive them: Whereas those to whom Nature has not been so liberal of her Favours, do more than bare love; they adore their Mistresses, they are always humble, and know how to gain the coyeft Beauty by their Respectfulness. As to thy part, who art none of the fairest, thou wilt be happy, if thou changeſt not thy manner of living with me.

It is impossible for me to say, whether Daria has any considerable Imperfections, being too greatly prepossessed by my Passion, to discover Defects in a Person whom I regard as an Angel. Time and her Promises, will one day shew me, whether she has the Vices usual to those of her Nation, which are commonly an Infidelity, cove- red

red over with the most specious Pretences, and a continued Dissimulation.

However, send me a Cask of the white Balm of Mecha, and of the best Sort for Scent thou can't get ; and at the same time, send me also some of that precious Eastern Wood, whose Scent is admirable to perfume the Body. I have promised the fair Daria this Present, let me soon have it, to the end I may accustom Daria to the Neatness and Delicacies of the Mahometans. Preserve also thy Health ; and if thou enviest me, love as much as I do ; but love with Continency, if thou wilt love long, and be long beloved.

The Great God preserve thee from loving however so excessively as thy Friend Mahmut does ; the Dolors being therein always certain, and the Fruition uncertain.

Paris, 10th. of the 1st. Moon,
of the Year 1641.

LETTER XX.

To the Invincible Vizir Azem.

THE Chians arrived here this same Moon in which I write to thee, and is in perfect Health, with all his Attendants.

I do not tell thee in what manner he was received by the People at Paris, it being of small importance ; seeing they have no other part in the Government of the Kingdom, than that of obeying.

The Populacy curiously observed his Habit, his Beard, and his Gate, all as extraordinary. 'Tis certain (Invincible Leader of his Armies, in whom

M

Go !

God has placed his Authority of governing the Earth,) our Envoys are not esteemed where-ever they come, unless amongst the most Rational and Honest part of Mankind ; which are always the least Number.

Not only the Common Sort run to see our Ambassadors, for the Vestments they wear, to which their Eyes are not accustomed ; but, even considerable Persons have the same Curiosity. Some silently approve, others lift up their Hands, to note their Astonishment ; and others, by an insolent Murmur, discover their Contempt, not understanding the Justice due to Strangers, whose Manners and Fashions ought never to be blamed ; it being impossible, but whole Nations must have good Reasons for their Customs and Practices since so many Ages.

But he was not thus received at Court, where the King and his Ministers do all things with great Fru-dence ; being respected as a Man that brought good News, and sent by the Greatest and most Puissant Emperor in the World. As to the Subject of his coming, every body speaks diversly. The Ministers of Foreign Princes are fearful, lest the New Sultan should attempt the entire Ruine of Christendom, and prove more terrible than Amurath. In the mean time, this Heathenish People shew Incredible Joy at the burning of the Imperial City of Constanti-nople. But, the King has no part in the Sentiments of his Subjects.

Many say, that the King of Red Heads will renew the War with the Empire, and is persuaded to this by the Great Mogol ; and there are some who affirm he has already laid Siege to Babylon. But those who speak with more Sense, and less Hatred, affirm, that all the Port's Enemies are like Reeds exposed to the Wind, which will be easily overthrown, if the French take not part with them ; and

it is the Folly of this Nation, (who believes her self superior to all others, and the Arbiter of the World.) to think too well of it self, because she is esteemed as a Friend to the faithful Mussulmans.

The Jews (Invincible *Vizir*, Principal Minister of the Empire, favoured of God) are the cursed Face of all Nations; the Christians accused them of having set *Constantinople* on Fire; and greatly praise the Greeks for quenching it, to which, say they, they have no less contributed by their Hands, than by the Fervency of their Prayers; and that Heaven has preserved it from a total Ruin, because of the Sacred Relicks of so many Christians, whose Bodies lie buried in our *Mosques*.

The News which come from Foreign Countries, do every day denote the Disorder there is in all parts; there being nothing heard from the side of Spain, but Secret Conspiracies, and Publick Revolts. The People of *Catalonia* are in a continual commotion, and so irritated, that they give no farther Quarter to the Spaniards. And, from *Portugal*, there comes more surprizing News.

London is as full of Disquiet, new Parties every day forming themselves against their Sovereign *Charles*, Master of those Three so famous Islands; whence it appears, that the God of the *Nazarenes*, is angry with these *unbelieving People*.

I shall not fail to inform thee in due time, of such Events as deserve thy Knowledge. For if things do not soon change their Posture, these Countries, forsaken of Heaven, (seeing the true Law, established by our Prophet, is not received here,) will soon change their Masters, their Manners, and Religion.

I adore with the profoundest Humility, and with my Head lying at thy invincible Feet, the Authority which the *Sultan* has intrusted thee with;

and which thou deserveſt, as well for thy Faithfulness, as the greatness of thy Actions.

Paris, 20th. of the 1st. Moon,
of the Year 1641,

LETTER XXI.

To Cara Haly the Physician at Constantinople.

Since I received thy Letter, and the Marks of thy Remembrance, I imagine my self much better. I make Two Meals a Day, I walk about in the Morning, my Appetite increases, I have no more of those nauseous Belches, I can read longer, and sleep a-nights more soundly: Yet I cannot say I am in perfect Health; so long an Illness has deprived me of that which I do not find return. There's wanting to my Intellectual Faculties a certain kind of Vivacity, and Readiness, in their Operations, which is extreamly abated; but I know not whether this be an Effect of the Pain I suffered, or whether it comes not from Nature weakned; as fast as our Life advances to throw it self, as it were, into the Arms of Death, which is what is most certain for me. I would willingly entertain thee on the Condition wherein I find my self, could I overcome the Weakness of my Disposition, and the Coldnes of the Season, which pierces me, maugre all my care to prevent it in this Icy Climate. The Ink I write with freezes on my Pen, and a Body may say, the Fire freezes too, wanting, as it does, its usual activity, the Cold being so sharp, that it extinguishes the Natural Heat. The City where I dwell, appears on a sudden transformed into Crystal: - the Northern Wind

Wind has in one night frozen the River; and all the fountains, which were wont to quench the Thirst of a Million of People, are dried up. All Trade seems to have ceased; the Rich are retired to their Fires, and the Poor are creeping about the Streets; where, notwithstanding the Exercises they use to oppose the Cold, they seem already starved. The Bread is become like Marble, or an hard Stone; all things are frozen; and ancient People affirm, never the like has happened in their Days, or in the Times of their Fathers. There has been found some few Miles from Paris, in the great Road, Two Men clad in very course Stuff, without Shifts, their Legs naked, Heads shaved, and Cords about their middle, dead with Cold. They were found embracing one another, thinking thereby to communicate mutual Heat, to keep off, or at least, retard their Deaths. These People are *Dervises* of the *Latin Church*, which are called *Capucins*; whose Life is a continual Penance. They rise in the Night to their Devotions, and spend their time in Contemplation. They live upon Alms which they receive of the *Christians*, which consist of Bread, Roots, and Herbs; and if the Charity of these *Nazarenes* extends to the giving any thing more, they use it with Sobriety. They sleep on Straw, and are obliged to wear the Habit Night and Day, which is dreadful to look on, and in which they are buried when they die. When their Occasions require them to travel, they are not permitted to go on Horseback, in a Coach or Chair, but only in Vessels when they go by Sea, or on Rivers; so that they have only that granted them, which *Cato* was so afraid of, and every body else, but Fools; which is, To Travel by Water.

In fine, their Life is accounted a continual Hell; and they will be finely choused, if they find not a Heaven, when str pp'd of their Mortality.

These *Religious* are under the direction of one General; observe a long Silence, which is a great Virtue among them; and with this are so exquisitely obedient to their Head, that they have no will left.

They have very obscure Prisons under Ground, wherein they thrust those who scandalize their Order by their Crimes: For, notwithstanding the Holiness of their Rule, and the Vigilancy of their Superiors, to make it observed; there's never wanting some who wander from the right way, and often make use of the Esteem which Men have of their Piety, to commit such Enormities as would be soundly punished by the Men of the World. These kind of Dervises, cannot handle Money without being guilty of a mortal Sin. Notwithstanding this Profession of Poverty, I have seen these Dervises dress up with greater Magnificence than our *Mufisi*, in the time when they celebrate their *Mises*, ascending up to the Great Altar, covered with the finest Linnen, and thereon Vests embroidered with Gold, the most delicately wrought as can be imagined, and oft enriched with Pearls and precious Stones. In their Sacrifice, they eat the consecrated Bread, which they call the *Messias his Body*; which they are wont to place on a Plate of fine Gold; and they also put into Cups of the same Metal a Liquor, which they say is changed into the Blood of their God, as the Bread into the Body, as soon as they have pronounced certain Words, which they secretly mutter.

The Sacrifice is offered every day, and not only the People are present at it, but the greatest of the Kingdom, with their Monarch on his Knees, and in a supplicating posture. There stand about the Altar several stately Candlesticks, wherein burn white Wax Candles, which renders the Sacrifice still more solemn.

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I relate to thee what I have often seen ; for I chuse to be frequently in these *Infidels* Churches, and at their solemn Festivals, the better to conceal who I am.

Yet happy is he that lives satisfied with himself, assured he serves *God* in the manner he will be served. Thou hast this good Fortune, and that of being in thine House at thine Ease ; when thou goest out, thou wearest a long Vest down to thy Heels, lined with soft and warm Furrs, whil'st I am obliged to cover my self barely with a black short Cloak, which scarcely reaches below my Knees, and is too thin to resist the piercing Northern Blasts ; and is, in truth, a very ridiculous Habit ; yet which I am obliged to wear, for the service of him whose Slave I am, which cannot cover my Bandy-Legs, and Ill-shap'd Body. I expect, with great impatience, the Season which o'erspreads the Gardens with Flowers, the Fields with Grass, and crowns the Trees with Blossoms, and brings back the pretty Birds, who publish the joyful News of the Spring's approach ; that being the Time wherein I may expect my Health.

As to what remains, thou wilt oblige me in making Trial of my Friendship, that thou mayest know, there's not in all the Empire of the *true Believers*, a more faithful Friend, and one that loves thee more cordially. *Adieu.*

Paris, 10^h. of the 24. Moon,
of the Year 1641.

LETTER XXII.

To the Kaimakan.

THE Court of *France* is an Assembly of Politicians who discover or hide themselves according to their Interests ; and are more wont to hold their peace, than to talk. They explain themselves in more than one manner, on the things which they cannot conceal ; and, I draw from them what is necessary for my Instruction, and thy Information. There have happened such sudden and surprizing Motions in *Spain*, as cause considerable Advantages to be hoped for by *France*, which seems to have had a great hand in them , on which thou may'st make what Reflections thou thinkest convenient.

The Mountains which divide *France* from *Spain*, are called the *Pirenees*. *Catalonia* is a Province watered on one hand by the *Mediterranean Sea*, and bounded by *Navarr* ; it lies situated at the Foot of these Mountains : The People have taken up Arms, and vigorously opposed the *Catholick King's Ministers* ; and the *Portuguese* have done the same thing, but with different Success. This Kingdom is comprised within the States of *Spain*, and the richest under her Dominion. Her Situation is advantageous, lying between *Galicia* and *Castile*, and watered with the Ocean, which brings her immense Riches.

The Principal Town of *Catalonia*, is *Barcellona* ; and *Lisbon* is the Chief Town of *Portugal*. The first has taken for the pretence of its Insurrection, The Insolencies committed by the *Protestant Troops*, which served the *Catholick King*, and were quartered in this Province. And the other, having long concealed

sealed its Design, has at length shaken off the Spanish Yoke, and set up a King of their own Royal Race.

'Tis said, that Count Olivarez, the King of Spain's Chief Minister and Favourite, designing to mortifie the Catalonians, horribly charged that Country with Soldiers, and sent thither the most licentious Troops to Quarter; imagining to chaffise the Pride of this People in this manner, without any Form of Process.

This Minister's Design has had so far its End, the Province being full of Divisions and Slaughters, there wanting nothing to compleat their Miseries. The Soldiers exercise unheard of Cruelties, they shed indifferently the Blood of Infants, Old Men, and Women; overthrowing Altars, and ruining Temples. The most courageous Peasants gather together to repel Force with Force, and revenge themselves most cruelly on as many of the Castilians as they can light on, without sparing the King's Ministers; killing all they meet, seeking those who are hid, to punish them with the greatest rigour, running after those who seek their Safety by flight, not pardoning the very Priests, if never so little suspected.

The Count of St. Colomme, commanded not long since in Cataloniz, with the Title of Vice-Roy which poor Man is now before God, where he receives the Recompences or Chaffisements he has deserved, being the first Victim sacrificed to the Peasants Fury. His Blood was the Prologue of a dismal Tragedy, which will not end without more dismal Events to the Spanish Monarchy, and the Catalonians themselves.

The Vice-Roy withdrew himself into the Arsenal of Barcellona at the first Insurrection of the Peasants, where he was besieged by a great Multitude of these Seditious People; and seeing he could not

remain there in Safety, he went out to go on board the Gallies; but the Grossness of his Body hindring him from hastning as fast as those who accompanied him in his Flight, he remained alone; and being tired, fell into a Swoon, and lay dead for some time on the Sand between the Rocks which lie upon the Sea. His Servant, the only one that remained with him, brought him again to himself by casting the Sea-Water on his Face; but he opened his eyes, only to see his own Departure more nearly. He was set upon in this Condition, wherein he could not stir himself, by a crew of Blood-hounds, who first shot at him, and then hack'd him in pieces, having first stabb'd him in a Thousand places. His Servant defended him as well as he could, in covering him with his Body, but his Zeal was fruitless; and all the Wounds he received, saved not one from his Master. He was an *African*, and had been his Slave. The Courage and Fidelity of a Man of so mean Birth, deserves, at least, that it should be said of him, That he died in imitating the Vertues of those Ancient *Romans*, which are at this day praised and admired by all the World.

The *Vice-Roy's* Death stopt not the Peasants; they proceeded to Excesses scarcely imaginable; and their Barbarity made them commit such horrible, together with such ridiculous Actions, as can hardly be express'd.

These Wretches went to the Palace of the Marquis de *Ville Franche*, General of the Gallies; where having cut the Throats of as many as they met with, they burnt and battered all the Household-Stuff, and carried in Procession on the top of a Pike, a little Brass-Figure, which they thought a black Angel; which Figure was only that of a Man, wherein a Clock was included, whose ingenious Springs made him move his Eyes; which sight so surprized these Peasants, who had never seen

been or heard of such a Machine, that they remained in such a Stupidity, as retarded for some time the Effects of their Fury. But there was one more bold than the rest, who approaching to the Piece, cried out, 'Twas the Familiar Spirit of the Marquis de Ville Franche, and ought to be seized on, and thrown into Prison, to take away its Power, which he had no sooner said, but laid Hands on it, and tied and bound it fast on the top of a Spear, and with great Shouts, walked it about the Town. The ignorant People, capable of any ridiculous Impressions, as well as the Women, who are not hard to be deluded, followed them, convinced that the Marquis's Devil was carried triumphantly along the Streets. Having ran through all the Town of Barcellona, this Rabble gave the Clock into the Hands of the Bishop and Inquisitors to exorcise it, and drive out the Devil, whom they thought capable of destroying their whole Province.

Affairs are carried on more seriously in Portugal, and at a more moderate rate; the Inhabitants of Lisbon, as well as the Nobility, have treated the Castilians with more Humanity: They immediately elected a King, who reigns peaceably, as Heir of the Crown, and thereby ascertain'd of being maintained by the Affection and Fidelity of the People. There is already News of his Coronation; the Ceremony of which was performed with great Pomp and Magnificence. The People as a Mark of their Affection, have presented a Million of Gold to their new Lord; the Clergy Sixty Thousand Crowns, and the Nobility Four Hundred; and the new King has taken on him the Name of John IV. King of Portugal, instead of that of Don John, Duke de Braganza.

Never any Plot better succeeded: The Portuguese have driven out from them a puissant and
politick

politick Nation without Blood-shed, saving that of a Villain ; but of that thou shalt hear more the next opportunity ; for I shall carefully inform my self of the Particulars of so extraordinary an Event, to give an exact Account to the *Vizir*. 'Tis said, King *Philip* is the most unfortunate Prince that ever ascended the Throne, committing his Affairs to the Management of another ; so that it may be said, the Duke who reigns as Sovereign in *Madrid*, has chosen *Philip IV.* for his Favourite. The Minister Commands, and the King Obeys ; the Master's Weakness authorizes the Servant's Power ; the Confusion of that Nation being so great, that those made by Heaven to receive Orders, are the only Persons who give them.

I kiss the Hem of thy Garment, with all the Submission possible to a poor and humble Slave.

Paris, 10th. of the 2d. Moon,
of the Year 1641.

LETTER XXIII.

To Dgnet Oglou:

TO what purpose do'st thou bewail the Ruins which the Fire has caused in *Constantinople*, if there be no Remedy for the Losses thou hast suffered ? Not all the *Vizirs* together, nor the Prince himself, whose Authority knows no Bounds, could resist the Fury of this Element. What then can we do, Wretches as we are, liable to all Injuries and Disgraces ? Art thou the first honest Man that has been ruined ? 'Tis true, Heaven had enriched thee ; thy Chambers were hung with the finest

finest Persian Tapestry ; thou haft a great number of Slaves, fine Gardens, and Bathing-places, beset with delicate Fountains ; must thou despair for the Loss of the greatest part of these ? Comfort thy self, seeing thou art not in a Fault, nor haft contributed to thine own Misfortune.

Thou tellest me, that the burning of the Chief City of the Universe, has deprived thee in one day of all the Commodities and Conveniences thou haft laboured for many Years : And, I answer thee, That he which gave thee these Goods, expects Thanks from thee, in that having enriched thee with what thou had'st not, he did not take from thee thy Life at the same time.

Haft thou so soon forgotten Seneca's *Demetrius* ? Haft thou lost any thing, which thou did'st not receive from the Liberality of Fortune ? And, if whatever thou had'st was given thee, wherefore do'st thou afflict thy self, as if thou could'st not obtain again as much ? Stretch out thy Hand towards Heaven ; pray and beseech : He that has given thee once, is not impoverished by the Liberties he has shewed ; but, rather ask of him Spiritual, than these Temporal Gifts, which do all wither and die.

If thou liveft, thou wilt see thy self in the same Condition again ; I cannot give thee a better Consolation, I will not lament with thee, it seeming to me a fruitless thing. If thou beeft desirous to forget the Losses thou haft suffered, consider the great Damages the same Fire has caused to so many *Believers*, in the same City where thou bewaileft thy Misfortunes. How many People that had less than thee, have lost more ? And, how many better People than thy self, as more submitting to the Will of Heaven, have suffered Miseries infinitely greater than thine ?

So great a Conflagration, wherein the Chief City of the World saw it self near reduced to Ashes, must needs have been a very dismal Spectacle. When I read the Relation which thou hast made me, I tremble with Horror to see so many magnificent Houses, and stately *Mosques*, devoured by the Flames, and reduced to nothing ; with such Riches, Goods, Household-stuff, and inestimable Merchandizes, publick Registers, and choice Manuscripts, whose Loss can never be repaired, being become the Prey of this Element which devours all things. But thou and I are not the first, neither shall be the last, who bewail the Rains of our Country. How many Towns in *Asia*, how many in *Greece*, have been swallowed up in an instant by dreadful Earthquakes ? And how many Ruines are to be found in the famous Cities of *Syria* and *Macedonia* ? And, how many times have the Isles of *Cyprus* and *Paphos* been entirely depopulated ? We see not only the most solid Edifices perish, which are the Works of Men, but even Mountains annihilated. There are whole Countries which have (as it were) vanished ; the Sea has covered such spaces of Land as might have made whole Provinces, and which were extreme Populous. How many Promontories do we see, which were heretofore certain Guides to Pilots, but are now buried in the Sands, and cause often-times Ship-Wrecks ? And, if the Works of Nature be exposed to such great Ruines, what may not Mortal Men expect to suffer ? But I spend time in relating ordinary Accidents, when I might remember thee of greater Ruines, which the Fire made in the same Imperial City, after it had been built by the Great Constantine, to whom she owed all her Splendor, before the Mighty and Successful Emperors of the Mussulmans had therein establisched the Seat of their Empire.

Under

Under the Reign of the Emperor *Leo*, if I be not mistaken, the whole *Continent* lying along the *Bosphorus*, between both the Seas, was entirely ruined by Fire. And Twelve Years after, under the Reign of *Basil*, the famous Library, so carefully collected, and with that extream Charge and Trouble, and which consisted of above Two hundred thousand Manuscripts : with the Skin of a Serpent 220 foot long, whereon were written the entire Works of *Homer*, was consumed. The Fire which happened in the time of *Justinian*, might make one forget others ; the famous Temple of *St. Sophia*, which is, at this day, our chief *Mosque*, could not be preserved from the fury of the Flames, being almost wholly consumed by it. I shall not mention the Ruines which have happened by Earthquakes, under the Reign of the Emperor *Zeno Ichoria*. There was a far greater under *Bajazet II.* for, in *Pruzia*, an entire City, with its Houses, Walls, and Three thousand Inhabitants, were buried in the Entrails of the Earth : Which must convince us, there have been in all Ages such Events, as may instruct us to bear our Misfortunes with Patience, and to believe a Providence, and submit our selves wholly to it.

Let us (my dear Friend) for once rejoice, in an Occasion wherein all others mourn ; in that we are able to persuade our selves, *There's nothing here below deserves our Care*. I do not say, we should laugh like *Nero*, when he saw *Rome* burning, which he himself had fired, and sang the Passage of *Homer*, wherein the Conflagration of *Troy* is described : Rather do as *Aneas*, who having saved from the Flames, which devoured his Country and Estate, his *Tutelar Gods*, his Father *Anebises*, his Family and himself, became an *Hero* that served for an Example to Posterity. He did not spend his time in bewailing the Goods he had lost, but always kept an undaunted Courage in the midst of the

the Tempeſt which threatned to overwhelm him as ſoon as he was on the Sea, and which forced him to wander from Port to Port, void of all Help, persecuted by a Goddess, and other Gods who were of her Party; and having gallantly endur'd ſo many Disgraces, he became the Founder of the bravest and famouleſt Nation of the Universe. *Aeneas*, in ſaving his Gods and his Father, who were the Companions of his Fortune, drew down the Graces of Heaven, which put an end to his Miseries, in ſetting him in a Country, where he laid the firſt Foundations of an Empire; which ſince has given Laws to all the World.

Our ſins have kindled the Fire at Constantinople; the Debaucheries, Impieties, Hypocrisies, and continual Rapines which remain unpunished, are the Caufe of the Destruction of the famous City of the Universe

Can we imagine, when God ſends his Judgments down upon us, that we can be able to reſift them? Amend thy Life, if thou deſireſt to be revenged of Fortune, and be Proof againſt all her Darts. Encrease in Virtue, if thou wouldeſt be invulnera-ble; be as good in Proſperity as in Adverſity. Nothing but good Works can make thee happy in this World, and live when this World ſhall be no more.

If Reaſon cannot ſtop our Tears, Fortune I am ſure will never do it. We ſeem herein very unreaſonable; for, when we firſt ſee the Light, we weep; and when we leave it, we groan.

Live ever with me more nearly than an intimate Friend, and imitate (if a man may ſo express himſelf) the Fire, which (according to what appears to us) conuences all things, and converts them into its own proper Substance; but which yet, according to the Rules prescribed by its Creator, burns not the Air, nor the other Elements; but keeps them

them united, warms and conserves them. God has endued them with an Instinct which ought to do the same thing ; he has fastened them one to another, with such Bonds as nothing can break, I mean, the Interest and mutual Needs which they have of one another. There being no body that can be happy, and become rich of himself ; there must be Dependencies and Commerce, without which 'tis impossible to have what is most necessary. There is also a more refined Commerce, to wit, the Marks of Esteem which Men give one another ; Succors in cases of Need, whether of Money or good Counsel ; the latter of which, is all that can be expected from thy faithful *Mahmut*.

Paris, 10th. of the 2d. Moon,
of the Year, 1641.

LETTER XXIV.

To the Bassa of the Sea.

THE Vessels of Africk have again been worsted by the *Infidels*, the Particulars of which must needs be known to thee, before they could come here ; where there is much Discourse of the Accident at *Goulette*, and the Battel of *Caraoge*, to the great Disadvantage and Prejudice of the *Mahometan* Name. These Heathenish People make Publick Rejoycings for the Victories obtained by another Nation. 'Tis said, that of Five Gallies, and Three other great Vessels, only One Ship saved it self by Flight ; several being sunk to the Bottom, together with the Admiral of *Caraoge*, the rest having been brought into *Malta* ; and that there were Six Hundred *Mussulmen* kill'd ; in whose Death

Death, our only Consolation is, that they died Martyrs, and their Blood will cry for Vengeance against the Infidels that have fled it.

'Tis hard to find the Isle of *Malta* in the Chart, and yet harder in the Sea ; it being a meer Atom of invisible Earth : But 'tis not so with the *Knights*, who are the Masters of it, they being a Hundred, often seen and felt by us.

Malta is a Seminary wherein are brought up the bravest Sparks in *Christendom*, picked out from amongst the most Illustrious Families. These Persons know not what Fear is ; they have imposed on themselves the necessity of Vanquishing, or Dying ; and therefore they get the Mastery of whatever they attempt ; and with those few Vessels they have, they make the *Ottoman* Fleets tremble. They wear a Golden Cross on their Stomachs, which is always dip'd in the Blood of the faithful *Musulmen*. Eclipse this Impious Order, by opposing the Sacred Silver of the *Ottoman* Moon against the Force of so small a Number of *Knights*. My Zeal obliges me to say such things as may be troublesome to thee ; and which, perhaps, thou knowest as well as I ; which is, That I am persuaded thou wilt be the Conqueror of these Pirates, provided thou once resolvest to draw out in good earnest thy *Gymiter*, and cast its Sheath away.

The King here is very well ; he said publickly, when he heard the Victory of the *Malteses*, That if he were not a King, he should chuse to be one of the *Knights* of that Place. Thou wilt gain greater Honour, and more Trophies will be raised to thee, than was to *Ariademus* and *Cigala*, if thou undertakest effectually the Destruction of this People. Thou hast my Prayers, That our *Holy Prophet* would strengthen thy Arm ; and, That God would give thee still Favour in the Sight of our most

most puissant Emperor, chosen to be the chief Commander of the World.

Paris, 15th. of the 3d. Moon,
of the Year 1641.

LETTER XXV.

To the Invincible Vizir Azem.

A N Illustrious Woman of the House of Savoy, governed not long since in Portugal, in the Name of Philip IV. King of Spain. Her Name is Margarita, and commonly resides at Lisbon; but this Princess, with the Title of Vice-Queen, had not the Credit or Authority necessary to sustain the Dignity; though she had otherwise all the Prudence, and Courage requisite thereunto.

Michael Vasconcello, her chief Secretary, having usurped all the Authority, carried all things with a high hand; to which he added a most griping Covetousness, which was no less disadvantageous to his Mistress's Reputation. And, the Marquis de la Puebla, a Castilian Minister, an Accomplice of Vasconcello, had established himself in this Court, as a rigid Censurer of all the Vice-Queen's Actions.

The Christians call these two Men two Pedants, set over the Princess, as if she had been still in her Minority, to correct and regulate her Actions.

The too great Authority of these two Ministers, became at length a kind of Tyranny. The Nobility complained for the loss of their Privileges, and the People at their being oppress'd with Taxes; which made the Ministry of Vasconcello seem insupportable,

portable, in which 'twas seen the Vice-Queen had no part. This Princess not having the Power to stop the Course of the Mischiefs, which began to spring up, gave Advice of it to the Court of Spain; and expected thence the remedy: But, whether the King was not in a Condition to give any, or his *Ministers* concealed from him the state of things; the Mischiefs encreased, and *Vasconcellos* Friends, by excusing him, made it almost impossible to avoid them.

When *Margarita* represented the Danger where-in *Portugal* lay, she was heard as a weak and credulous Woman, and was often accused of being over-timorous; which caused a general Revolt in this Kingdom, which was few Days in contriving, and as few Hours in executing.

If thou wilt hear thy humble Slave. I'll relate to thee all the Circumstances of so great an Event; which will seem a Fable, should we refer our selves to only Reason; but which however is a real History, as is now well known throughout all *Europe*.

Never was there a greater Hatred between Two Nations, than that which was between the *Spaniards*, and the *Portuguese*: And, though they had one and the same Religion, and almost the same Humour, yet 'tis not to be imagined, how far their mutual Aversions carried them.

The *Portuguese* have a Common Proverb, which says, That a Man is obliged to treat and love another Man as his Brother, whether he be a *Turk*, a *Few*, a *Pagan*, or a *Moor*, without excepting the most Barbarous of Mankind; yea, though he were a Spaniard.

They have lived with great Patience, under the Domination of *Philip II.* and his Successors, (since the Death of their King *D. Sebastian*, who was kill'd in *Africa* in a Battel against the *Moors*,) whilst they

they were suffered to enjoy the Privileges which were granted them. Moreover, they still expected the Return of their Sovereign; who was said not to have dyed in the Field, but having long wandered about in strange Countries, was in fine about to return. But the Example of the *Catalonians*, made them at length resolve upon what they now executed. The *Nobility* were the first that began the Revolt, and past over those Bounds, which Respect does ordinarily place between the Sovereign and his Subjects. They alledged several Pretences for their Rebellion; but the most specious was, their unwillingness to be sacrificed in unjust Wars, wherein the most dangerous Posts were committed to them, as they several times reproached the Duke, Favourite and *Minister* of King *Philip IV.*

They immediately carried on their Intelligences with great Secrecy; and when they came to declare themselves, the greatest Persons consented to the Conspiracy, and the boldest amongst them have executed it with great Valour.

Dom Juan, Duke of *Braganza*, is the greatest Nobleman in this Kingdom, and perhaps in all *Spain*, and already of the Age wherein Men are wont to have Wisdom, together with Strength of Body. He wants not for Ingenuity and Sweetness of Temper. He received the Crown, after long Pressings and Refusals; and indeed, is the more worthy of it, as being the lawful Heir to it.

The Favourite Duke was well enough informed of the Reputation and Authority of the Duke of *Braganza*; and considering him as a Prince who might lawfully pretend to the Crown, he made use of several Artifices to drive him out of *Portugal*, or seize him Prisoner. But having always tryed this in vain, whether by reason of the extraordinary Watchfulness of *Dom Juan*, or that the Heavens, on which depend the Things here below, and otherwise

therwise ordered it, 'twas impossible for this Minister to get so good a Prey into his Hands.

This crafty Minister has tryed all Ways, and sometimes made use of the Fox's Skin, and otherwhiles of the Lyon's Voice, to bring about his Ends. Sometimes he tryed to draw him to Court, offering him the most honourable Employes there, persuading him to accompany the Catholick King in his Voyage into Catalonia. But, the Duke knew how to defend himself against the Snare, and timely withdrew to *Villa Viciosa*, the ordinary place of his Abode, and whence he excused himself from going to Madrid sometimes ; for that he had not sufficient to bear his Charges according to his Quality in such a Journey ; and otherwhiles, on other Pretences, with which the Favourite Duke was obliged to seem contented. Though he was not, yet he feigned himself to be satisfied, to put in practice the most exquisite piece of Policy he ever made use of.

He sent him Forty thousand Pistols, to buy Necessaries, and at the same time sent him also the General Command of the Troops in *Portugal* ; with Order to come to *Lisbon*, and as *High Constable* of the Kingdom, to observe the Motions of the *United Provinces*, which threatened *Spain* and *Portugal* with a powerful Fleet. But, he had sent the following Order, to *D. Lopes d' Ossio* : Thou hast the Command of the Naval Army, get immediately before *Lisbon*. *Dom Juan de Braganza* has Orders to visit the Vessels ; as soon as he shall enter the first Gally, clap him in Irons, and immediately depart with this Prisoner to *Cadiz*, where I have appointed People to convey him to *Madrid*.

Dom Lopes could not execute his Commission ; his Army was lost in the *English Seas*, and 'twas written in Heaven, That *Dom Juan* should live, and be a King. This Artifice having fail'd, the Duke had recourse to another ; which was to send an

Order

Order to the Duke of Braganza, to visit all the forts on the Frontiers, where there were strict Instructions to detain him. But he perceiving the Project of this Spanish Minister, knew so well to excuse himself from undertaking this Business, that he made the design of his Enemy to vanish this time also, and got leave to retire to *Villa Viciosa*. Those who penetrated not the Artifices of the Court of Spain, were astonish'd at the Accumulation of so many Favours and Honours on the Person of the Duke ; affirming, the Court had Intentions of raising him to the Throne, or bringing him to the Scaffold ; in which last they were not mistaken.

Olivarez, who let slip no Occasion of laying Snares for Braganza, grew the more obstinate by the Difficulties he met with. He sent him a new Order to raise Troops, and to lead them himself into Catalonia, for the Chastisement of the Rebels ; this being of absolute Necessity, said he in his Letters, for the upholding of the Spanish Monarchy, to which the Revolt of this Province caused great Mischiefs.

The Duke obeyed in part ; he raised a considerable number of Troops at his own Charge ; but he took care of his own Person. He wrote to the Court, to excuse him from that Voyage, and added to his Excuses most earnest Prayers ; representing, That being sick of the World, he had retired to his own Estate, to lead there a quiet Life, free from the Vexations of Business ; which obliged him to entreat his Catholick Majesty, to grant him that Rest, which was the only thing he desired. The Duke de Braganza's Letter drew no Answer from the Spanish Minister ; but his Designs were discovered ; and the Nobility foreseeing how likely they were to be brought under a more strict Subjection, began to murmur, saying, 'Twas their Duty to rid themselves of those Oppressors, who had

had so long peeled them, and set up a New Form of Government. The *Poor*, who suffered most by the Taxes, were the boldest, and encouraged the rest. Some were for setting up an *Elective King*; Others proposed the raising to this Honour the Family of *Braganza*, who alone seem'd worthy of it. Some there were, who were for putting themselves under the Domination of *France*; and other Persons of Credit among the People, were for a *Democratical Government*; and Others again, were for turning the Kingdom into a *Republick*.

The *Nobility* were in great Perplexity in the Choice they should make; for 'twas not known whether the Duke of *Braganza* would receive the *Crown*, in case 'twas offer'd him again; for, the most qualified Persons of the Kingdom had proposed it to him.

There was none but *D. Gaston Cattique*, a Gentleman as Eloquent as Stout, whom Heaven design'd for the perswading of this Prince, that could accomplish it. He pretended to fight a Duel with a Nephew he had; whom having slightly wounded, he left *Lisbon*, as a Man that had brought himself into Danger; and wandring about from thence, uncertain, as it were, of the Place of Retreat he would chuse, he went at length to *Villa Viciosa*; where having found *Braganza* in his Solitude, he thus spake to him:

I bring this day a Crown, which the Nobility of Portugal presents thee; and if thou hast the Courage to receive it, we are ready to put it on thine Head. This Kingdom belongs to thee, as the undoubted Heir of our Natural and Lawful Princes. If thou acceptest of the Crown, the Kingdom justly belongs to thee; and if thou darest not receive it, we will chuse another Sovereign of greater Resolution, and who is willing to command us. The Scepter shakes in King Philip's Hand, by reason of the Wars made against him from all Parts. Consider, if thou receivest not at present what

that Fortune presents thee, thou wilt be obliged against thy Will to obey another : Neither the Nobility, the Clergy, nor the People, will any longer suffer the Arrogance of the Castilians. It belongs to thee, at present, to declare, whether thou wilt reign, and be a happy Prince. All the faithful Portugueses breath after thee, and desire thee for their Sovreign. Resolve to accept of what is so advantageous, and let us alone for the executing of our parts.

Dom Juan answered coldly to such a bold Proposition ; more affrighted at the Peril there was in such an Enterprise, than flattered with the Hopes of possessing a Kingdom.

But, in another Conference, wherein the Duke was told, the Conspirators were resolved to raise on the Throne another King, if he came not to a speedy Resolution ; the Dutchess his Wife, who has a Man's Heart, and is more courageous than her Husband, coming into the Conversation, thus spake to him with great Assurance :

My Lord, the Catholick King has sent for thee again to Court ; at Madrid thou wilt certainly meet with thy Death, and in receiving the Crown which is offered thee, thou art still in Danger of it : but if thou must perish, which way soever thou turnest thy self, is it not more honourable to die a King in thine own Country, than to die with Chains in a Prison by the hands of thine Enemy ?

So courageous a Discourse brought Dom Juan to a Resolution ; wherefore he sent Word to the Nobility, of his Readiness to comply with them.

The Conspirators were ready at the hour appointed for the Execution of their Design. Being well armed, and each of them accompanied with a good Number of Young Men, who were to follow them, although they knew not the Design. As soon as ever the Signal was given, they all set forth from the Places where they were assembled :

and those that were farthest distant, joined the nearest, and all together soon possessed themselves of the Palace of the Vice-Queen; they immediately made themselves Masters of the Guard, finding no resistance from them, and this without spilling a Drop of Blood, or doing any Violence. They afterwards cried out altogether, *Long live the New King, D. Juan de Braganza, and let them die that govern ill.* They seized on the Vice-Queen, and entreated her to retire into an Apartment, where she should be treated with the Respect due to a Princess, but not obeyed as having Authority to Command them.

Vasconcelli, who knew himself faulty, and to whom his Conscience reproached his Crimes, in this moment hid himself in a great Press, under an heap of Papers; where, having been discovered by an Old Woman, he had immediately his Throat cut, and his Body thrown out at a Window; where he served for some time a *May-game* to the People, who left not one part of his Body free from some Mark of their Indignation.

One of this Minister's Domesticks threw himself out at the same Window his Master was thrown; not in a design of following his Fate, but of saving himself; and he died without its being known whether 'twas by his Fall, or the Musket-shot which he received.

The Confederates, with as little trouble, seized on the Galleys and other Vessels in the Ports, whence they drove the Spaniards; they afterwards commanded the Vice-Queen to retire. This Princess thought she ought, in this Occasion, to insist on the Greatness of her Birth; she threatned the Conspirators, and afterwards flattered them, assuring them of the Clemency of King Philip: She set before them the Greatness of his Power, and forgat not to speak of the Authority of his Favourite, who must needs be much

much offended in this Occasion; exaggerating the Offence committed against her; both as a Princess, and Depository of the Catholick King's Power. But, as well her Promises as her Threats were in vain; and she her self was at length glad to accept Conditions from them, who a while before, by Connivance from the Prince, might have executed an absolute Power.

In Eight days time, all the *Castilians* were subdued, or driven out of the Kingdom. All the Forts were rendered, without any trouble, to the new King, except the Castle of St. John; which having made some slight Resistance, was sold for Forty Thousand Crowns by the Governour.

The Duke of Braganza appeared immediately afterwards in the City of Lisbon, where the People soon shewed the Affection they had for him; the Prison-Doors were set open, and all Poor Debtors freed, and a great Part of the Taxes taken off. Such an astonishing Success, was attended with whatever might set forth the Joy of the People, who solemniz'd the Festival with the Sound of Trumpets, and the Noise of the Cannon, and by Shouts and Acclamations, which reached up to Heaven, whom the Portugeses thanked for the Liberty which they believed they had recovered. This event was accompanied with so many miraculous things, that the Wisest as well as the Vulgar, were persuaded, 'twas markt in Heaven from all Eternity by the Finger of God. The Clergy, the Nobility, the Citizens and Peasants, were profuse in their Liberalities on this Occasion, to give their new Sovereign ample Marks of their Affectation, and even the Poor hid their Misery, that they might not lessen the Publick Joy.

The Spanish Vessels which returned from the New World, which then entered into the Ports of Portugal, remained at the Disposal of the new

King, the Pilots not knowing what had hapned; so that the Coffers of the Prince were filled thereby (as 'tis said) with some Millions.

This King was exalted to the Throne in the last Moon of the last Year; and wise People do hope he will Reign very happily, all the Planets being too well disposed, not to make him finish his Reign with the same Fortune as he began it.

The vigilant Portugeses have ordered out several Vessels, fill'd with good Soldiers, and necessary Provisions, to seize of Places and Ports, which this Nation possesses in the *New World*, and in the *East Indies*; and 'tis to be supposed, they will meet with good Success, if Fortune prove as favourable to them in *America* and the *Indies*, as she was to them in *Europe*.

As soon as the Duke of Braganza was proclaim'd King, he sent *Manifesto's* into all Parts, and dispatched Couriers and Ambassadors, to give Advice of his Promotion, in the Courts of *France*, *England*, *Holland*, *Swedeland* and *Denmark*. 'Tis not to be imagined the Joy which this Adventure gave to the *Catalonians*. The King imparting to them what had happened, offered them also his Assistance; and these People answered him with the same Offers. And this is the end of Sixty-Three Years of the *Despotick Authority*, which the *Spaniards* have exercised on the *Portuguese*.

The News of so strange a Revolution having been carried unto *Madrid*, hear, and consider well the unhappy Condition of the *Catholick King*, to whom his Favourite declared this News.

Sir, (said he) I come to rejoice with your Majesty at the good News I bring. Your Majesty is now become Master of a considerable Dutchy. Dom Juan de Braganza, has had the boldness to make himself be proclaimed King of Portugal; has thereby fallen into the Gripes

Crime of Læse Majestatis; All his Estate belongs to
you, and is devolv'd to the Crown, and his Person will
not be in your Power,

Dom Fuan was Son to Theodosius Duke of Braga, Grandchild to Donna Katharina, who was the Daughter of Dom Duarte, Brother to Henry King of Portugal; and Philip II. King of Spain took away the Crown from this Katharine, to whom it is said it did rightly belong.

The Titles he assumes, are, King of Portugal, of Algraves, Africk on both sides of the Sea, Lord of Guinea, of the Navigation and Commerce of Ethiopia, Arabis, Persia, and the Indies.

This new King is not above 37 Years Old; of a middle Stature, but well proportioned; his Face marked with the Small Pox, his Hair enclining to Yellow, an Aquiline Nose, high Forehead, lively Eyes, his Mouth indifferent great, and a Masculine Voice. His Carriage is grave, affects great Modesty in his Cloaths, is temperate in his Dyet, affable to all sorts of People, unless Slaves, and such as he believes are Hypocrites; and his common Word is, *That mean Cloaths will keep out the Cold, and ordinary Meats satisfie Hunger.*

This Prince is not much versed in Books, is of an healthful Constitution, loves laborious Exercises, especially Hunting, wherein he is never tired. He's also Musically given, and so light of Heel, that there are few People can out-walk him. He is wont to go to Bed late, and rise early, as knowing that Sleep does take off much from Man's Life; and to compleat his Happiness, he has Children of both Sexes. His Wife is a Spanish Lady, of extraordinary Merit, to whose marvellous Courage and good Qualities he owes his Crown.

The Kingdom of Portugal contains 120 Leagues in Length, 40 in Breadth, and has several Millions of Subjects, comprehending those in the Two

Indies. It has Three *Archbishopricks*, and Eight *Bishopricks*, keeping ordinarily Forty Vessels, which find Ports in Eight places of the Country. They can maintain Thirty Thousand Foot, and several Regiments of Horse. The Revenue of this Kingdom may amount to Twenty Millions of Gold, reckoning in the Riches which come from the Indies, Brasil, Angola, and several other Islands.

The French Monarch will hold a good intelligence with the House of Braganza. England will enter into an Alliance with her; the Pope will concern himself on neither side; the Emperour, united by Blood and Interest to the Spaniards, will be an irreconcilable Enemy, but unable to doe them any Hurt; and the States of Holland will find greater Advantage than all others in this strange Revolution. These are the Sentiments of those that pretend to penetrate into the Future, and to know more than others. And if it be true, that this new Sovereign has had, as all Men in his place would have had, a secret desire of being King; he has so well concealed his Ambition, that 'tis to be supposed he will prove a most Judicious Prince, that will uphold his Authority more by his Wisdom and Prudence, than by Force. The Just God cut short the Course of his ill Desigas, should he have the Courage and Desire of revenging one Day the Death of his Predecessor, Dom Sebastian, on the Faithful Musselman of Africk.

Thou wilt find, invincible *Vizir*, the faithful and respectful *Mabrus* always ready to execute the Orders which thou shalt send him for the Emperour's Service: and ready to obey the least Signs of thy Victorious Hand, to Death, whether Natural or Violent.



LETTER

LETTER XXVI.

To Enguril Emir Mehemet Cheik,
a Man of the Law..

Tell me, this once, whether thou beeest Alive, and at Liberty; and whether thou dost really love me, or only pretend it. My Friends return no Answers to my Letters, which makes me strangely ignorant of all things; I know only by Conjecture, that which is never so little doubtful; and that which is certain, cannot be known here truly as it falls out, as being related according to Peoples Passions and Interest. There's no body dares write to me freely what he thinks; and there are few that will inform me of what is come to their knowledge, lest their Letters should be intercepted.

I know very well we have a New Master, but I know not whether he be thought a more able Prince than Amurath, and has the same Courage and Fancy for War. The Chians that lately arrived in this Court of France, is very reserved to me, and makes a Mystery of every thing.

Amurath is dead; those who say he was Cruel, yet declare him to be the most Dextrous, Valiant, and Compleatest Man in his Empire. The Christians are Fools, who will not hence gather, That our Monarchs most certain Maxim, to reign with Authority and perfect Security, is, *To make themselves be feared, and not to be skeie of spilling the Blood of those who serve them ill; who are suspected by them, or may prove troublesome to them.* Those Troops of Mutes, which abide always in the Scaglio, ready to obey the least Sign of those who give them Orders; maintain, encrease, and render Formidable

ble the Ottoman Power : For, the Empire would never be at Peace, but in continual Trouble, should all the Sons and Nephews of our *Sultans* be suffered to live : and we should have a whole Nation of Princes, who would be always a biting, and tearing, and ruining one another by Civil Wars, as is often seen to happen among the *Christians*. Whence this certain Maxim is practised, *That it is better it should cost innocent Persons their Lives, than not to destroy those who may be Faulty.*

Indeed, I must confess I knew not, that *Amurath* himself kill'd, with his own Hands, his own Sister. Thou that knowest the secret of this Tragedy, canst tell whether he was transported to that Excess, because she answered with great Haughtiness to the *Sultaness* her Mother, who reprendered her on some Secret Love she entertained : If this be the case, she died not innocent, and I have a great Curiosity to know the Particulars of it.

But do not relate to me the unhappy End of his Two Brothers, *Bajazet* and *Orcan*, lest thou make an Old Wound bleed afresh. Poor Princes, what Crime have they committed, if their Brother reigns ? Cruel King ! how great was thy Inhumanity, seeing they obeyed without murmuring ?

But *Amurath* was a dreadful Lover, who tamed his Passions with a Poignard ; he stabb'd the most beautiful of his *Sultanesses* ; and for what Reason ? The *Christians* pardon him the Blood of his Brethren which he spilt of his Sister, and of the brave *Bracardin*, several *Vizirs* of his Friends, and so many brave Commanders, and illustrious Persons ; but they will not pardon him the Death of a Mistress : for, they cannot conceive how a Prince, a *Mussulman*, can play the Hangman, in such a delicious place, where he has nothing to do, but to think of giving his Love agreeable Marks of his Passion. But you will tell me, perhaps, she was so bold,

bold as to wear in his Sight, Flowers and Perfumes which came from his Brother : It is certainly a great Crime, not to obey those who have all Power to command us ; but 'tis a greater Crime to lay on Commands, to have an occasion for Cruelty. They say, a man which does such an Action, is a Monster; but I do not say so.

Inform me what the new *Sultan Ibrabim* does, of his Humour and Inclination. It appears he is still infirm, and stupified with his long Imprisonment. What Alterations has his Entrance into the Empire produced ? Will he be Sanguinary as his Brother was, or gracious and merciful ?

Speak to me once, my dear Friend, with all Freedom, void of Disguise ; Is he amorously endin'd ? I much value such Princes, for they are generally mild ; and this Passion softens them, how cruel soever they may be ; makes them liberal, and Strangers to Covetousness, that cruel Monster, which clouds and sullies the brightest Virtues. How many Persons are employed to choose fine Women for the *Seraglio*, to contribute to *Ibrabim's* Pleasure ? Happy will the handsomest Woman of Asia be. But the Eyes of this Monarch will be made like other mens, which are not always allured with the greatest Beauties. Hence it is, That we have seen in our Emperor's *Seraglio*, Ladies which surpassed in Charm all others, and yet died Virgins, and neglected by them to whose Pleasures they were consecratrd.

The *Chiasus* has only inform'd me, that *Ibrabim* appears often on Horseback in the City, and seems a just and merciful Prince, and designs to make the Shepherd *Hassein*, Prime *Vizir* ; he that was so long the Companion of his Prison. 'Tis said, he often made it his Employment to divert *Ibrabim*, in his Confinement, by playing on his Pipe, and making him Discourses without Art and extream

innocent, of what he did when he kept Sheep. He told me also, that he often went for his Diver-
sion on the Black Sea, to take the Air, and enjoy
that Liberty of which he was so long deprived;
That he's also much delighted with the reading of
Greek Books, especially Xenophon and Plutarch;
That he's very devout, though not superstitious,
according to the Humour of the Devotees of our
Law, who will have our Sovereigns be implacable
Enemies to the Christians. If this be necessary
to Salvation, to persecute a Religion contrary to
Ours, what will become of all those who are dead and
never did it? I am of Opinion, *That true Holiness*
consists in doing Good, and living in Charity with all Men.

The Infidels, with whom I live at present, for the
Emperor's Service, whose Subject I am, do glory
in their strict Observance of this Precept which is
in their Religion, and they are happy if they
keep it. But tell me Dost thou think our Em-
peror is like to have Children, as is already reported,
and that he cannot live long? They are not only
the idle People that talk at this rate, but those
whose Interest obliges them to know, who is to
be the Successor; and many of the solideſt think,
it will be the King of the Tartars, and that those of
the Race of Mula Honkiar will be excluded.

This Race is really Illustrious, but every body
knows not the Rise of it. The Head of this Famili-
ly, descends from Tamerlane; thou knowest the
rest, and I will not dispute with thee about Gene-
alogies.

Whatever passes here below is so uncertain, that
thou mayſt accuse me of Imprudence in discoursing
of things at this distance; for, in Effect, Ibrahim
may be a Father by this time. Pray to God, who
disposes of Thrones, makes Races endure, or
decay; merit from him, by Fastings and Prayers,
and beg of him, that he would give me the Grace

to

to live blameless, and die innocent; that I may enter with thee into Heaven, and there enjoy those unspeakable good things which are reserved for the Faithful.

Love me, though distant from thee; and let me have Tokens of thy Friendship, by stealing some Moments of Leisure from thy ordinary Business to write to me.

Paris, 25th. of the 4th. Moon,
of the Year 1641.

The End of the Third Book.

LETTERS



LETTERS

Writ by

A Spy at PARIS.

BOOK IV.

LETTER I.

To the Venerable Mufti, Prince of the Religion of the Mussulmans.

THERE is now found in one Man alone, whatever several Persons of great Ingenuity could acquire by long Experience ; and, this Man is Cardinal de Richelieu, to whose Reputation thou art no Stranger. He was designed, like thee, for the Affairs of his Church, and dedicated to Religion ; but he is not so much employed about them, but that he applies himself with as great Care to the Affairs of the World ; and 'tis he, who under the Authority of the King his Master, governs the Affairs

fairs of the *French*. I obey thee, Venerable *Mufii*, thou hast enjoyned me to inform thee of the particular Actions of this famous Prelate ; but I shall not say much of him, it being impossible to fathom him. He is the most dexterous and subtle Politician that lives in all the Countries of the *Unbelievers*. The famous *Greek*, *Lysander*, was never so cunning ; neither did *Tiberius* shew half so much Dissimulation at *Rome*, nor Judgment in Affairs, as he ; no not in the time when he set himself to remove his Rivals, and take away all Obstacles, which might hinder his obtaining the Empire. He interprets all the Doubts which arise in his Religion ; he's the Arbiter of Rewards and Punishments, and the King, who knows his Zeal and Ability, leaves to him the Direction of his Kingdom and People ; which he governs and leads as *Jacob* led the Flocks of *Laban*. This *Cardinal* wants only the Art, which this Great Patriarch had, to make Men be born as he pleased, as this holy *Israelite* made the Sheep.

There came, some days since, a Person from *Germany*, who went immediately to the Palace of this Minister, and sent him word by his Captain of the Guards, that the Letter *B* was come. The Officer was unwilling to deliver this kind of Message to his Master, and therefore desired the *German* to explain this Riddle ; but he only told him, laughing, That the *Cardinal's* Alphabet was like the famous Knife of *Delph*, which served to all purposes ; so that he needed only to mention the Arrival of the Letter *B*, and he would be understood ; which was no sooner done, but the *German* was privately introduced into this Minister's Closet, where he had a long Conference ; but I could never hear the Subject of it.

He that by his Word Created all things, encrease thy

thy Health ; and make thy Authority ever adored, and feared even in *Rome* it self.

Paris, 25th. of the 4th. Moon,
of the Year 1641.

LETTER II.

To the Reis Effendi, Principal Secretary of the Ottoman Empire.

I Come but now from learning an Adventure, which yet happened some days since ; but all things are carried on with such Secrecy in *France*, that it is almost impossible to know any thing before 'tis made publick.

There were apprehended here, in the laft Moon of *January*, certain Ruffians, in the Habit of Hermits, who were to assassinat Cardinal *Ricbliu*.

These Wretches confessed before the Judges, as soon as they were put on the Rack, their Intenti-
on of killing the King's Favourite, because he
was no Friend to the Duke de *Vandome*, who is Na-
tural Son to the deceased King, *Henry the Great*.
This Adventure has greatly surpriz'd the Court ;
each man speaking of it according as his Interest,
or Affection inclines him. The Duke of *Vandome*'s
Friends have declared themselves against the Car-
dinal : and this Minister's Creatures have much
aggravated this Attempt, to render this Prince's
Family more odious, and heighten the Cardinal's
Reputation : But, the Duke de *Mercœur*, the Duke
of *Vandome*'s Son, rode immediately to *Paris*, with
the Duke de *Beaufort* his Brother : the first, incogni-
to, to consult his Friends, and the other, to pre-
sent himself to the Cardinal, to obtain that their
Father

Father might justifie himself before the King, from the Accusation laid against him.

The Grand-child of *Henry the Great*, has since desired to be confronted with the Hermits, and has obtained it ; but his Departure at the same time into *England*, has wrought much amazement.

Some say, he has taken an unwise Course ; and others say no ; because he could not prudently expose himself to the Testimony of such Wretches, who would not matter what they said.

However, these Hermits were publickly executed, and their Accomplices are not yet discovered ; neither is it yet known, whether any persons of Quality have had a part in the Conspiracy ; which is not the first that has been carried on against this Favourite, and it's believed will not be the last. He has a great many Enemies ; and the absolute Authority with which he governs, by the favour of his Prince, will always raise him such Adversaries, as will either ruine his Fortune, or take away his Life.

If I write not oftner to thee, thou oughtest not to think my Affection ever the less. Set down in thy Register what I inform thee. Let me have thy Friendship, and Protection in things which are just, and change not thy Opinion of me, till I am changed my self.

Paris, 15th. of the 5th. Moon,
of the Year 1641.

LETTER

LETTER III.

To the Kaimakan.

Julius Mazarine, a Man about Forty five Years of Age, of a solid Judgment, and incredible Perspicacity ; of whose Family I know no more, but that he is originally from Sicily, and born in Italy, in the chief City of it, Rome ; is lately introduced into this Courr. He has, by his ingenious Carriage, gained the Favour and Confidence of Cardinal Richelieu ; and he begins already to be employed in the most important Business. Those who make Reflexions on the Affairs of the World, and carefully examine the extraordinary Talents of this Italian, are persuaded one may expect great things from him ; yet however, the best way is not to be hasty in judging of the good or bad Qualities of a Man. He has already been employed in Quality of Plenipotentiary for the King of France in Piemont, to negotiate an Accommodation between all the Princes of the House of Savoy. And he has laboured so fortunately, that every body is astonish'd that his first Undertaking should meet with such happy Success ; especially considering the Hatreds and Pretensions between the Dutches of Savoy and her Brothers-in-Law. Thou mayest remember that I wrote to thee, that the Differences of this Family were like to last ; and unlikely to be determined without great Blood-shed, both of the French and Spaniards. But Mazarine, who is a most expert Courtier, and dexterous Agitant, has ended this Affair, much to his Master's Honour, to the Satisfaction of the Parties interess'd, and the Cardinal who procured him this Commission. He established the Peace in Piemont, and an Union betwixt the Parties,

Parties by bringing over to the French Interest Two Men who were Enemies to it ; who were Prince *Thomas*, a Captain of great Reputation ; and the Cardinal of *Savoy* his Brother, a Person of a consummate Policy, and an excellent Soldier, though a Church-man.

It is mentioned in the Treaty, That these Two Princes shall be received into the King of France's Protection : That if the Young Duke dies without Children, and the Cardinal marries, his Children shall be the Heirs of the Estates of *Savoy* ; and in defect of those, Prince *Thomas*'s.

'Tis moreover declared in the same Treaty, That the King of *Spain* shall be sought to, touching the Liberty of the Wife and Children of Prince *Thomas*, who are detained Prisoners at *Madrid*: And he shall be also solicited, to surrender the places he holds belonging to the Duke of *Savoy*. And in case the *Catholick* King shall not restore them, and set at Liberty the Wife and Children of this Prince, he shall be obliged to serve against the said King in the Army of *France*. 'Tis moreover inserted among these Articles, That the Most *Christian* King shall procure a Marriage to be made between one of the Children of the said Prince, with the Duke of *Longuevil*'s Daughter, who is a rich Heiress ; and that *France* shall never make any Treaty with *Spain*, without comprehending the Liberty of the Princess, and the foreaid Princes.

King *Thomas* is now expected here ; and it is said, he will command the Army of *France* in *Italy*, against the *Spaniards* ; it being certain, they will never restore what they have once taken, neither will they set their Prisoners at liberty.

The Prince entertaining himself, some Days past, with the Ambassador of a Foreign Prince, said to him these words : *When the Spaniards shall restore to the Duke of Savoy, the Places they keep from him,*

him, I shall willingly discharge my self of the Burthen of the Government of those I keep. And the Cardinal has publickly express'd himself to this purpose : That his Master's Design was only to humble the Pride of the House of Austria, and reduce it to such a Condition, as that its Neighbours might have no such great cause of fear from them ; seeing the least Motion of theirs, raised Alarms among them : That his Endeavours were not laid out in aggrandizing the Dominion of France, seeing the Bounds of it were large enough already ; his Intentions being only to give his Sovereign the last Proof of his Zeal and Affection, by leaving the Kingdom in a profound Peace, which might make his Majesty beloved of his Neighbours, and feared by those who are jealous of his Greatness and Power ; he being hereby the Arbiter of Europe, and reigning more absolutely by this means, than if all the Estates belonged unto him. What I have written to thee, happened some time since ; but what I am now to inform thee of, is quite new.

We have an Account, That the Princes of Savoy have not kept their Word with the King, Cardinal Richlieu, and Mazarine ; and Desigus are now taking in hand, to punish so great an Affront ; and these are busied, in thoughts of revenging a Widow-Princess, who has been so long forced to behold bloody Tragedies in her House, by the Wars which the Prince of the Blood make continually ; wherein Strangers do interest themselves, who ruine the Estates, and keep them up in perpetual Discord.

This Business will cause new Troubles in Italy, and thou shalt therefore not fail of Intelligence of the Particulars. However, the Princes of Savoy are blamed by all the World, and charged with want of Sincerity. But, this being almost a Rule amongst the Christians, To observe their Word no longer than they find their Advantage in it ; thou needest not

not therefore much wonder at what these Princes have done: Whereby thou wilt know, That a mean Interest being the Motive that sets them at work, and which is all their Reason of State; he that will one day equally judge all the World, and can overturn all the Universe in less time than he created it, will destroy the little Powers of these weak Politicians, who acknowledge the Law of the *Nazarite*, to the immortal Glory of the Venerable and Holy Name of the faithful *Mussulmans*.

Paris, 15th. of the 5th. Moon,
of the Year 1641.

LETTER IV.

To Dgnct Oglou.

I Must forget my self, if I forget thee; but thinking often on my self, I cannot forget thee; because thou art my second self. Be persuaded I speak my Heart, and that I have no other design, but that of loving thee, that thou may'st answer me with the same Affection: for, I desire thy Happiness as I do my own.

I am endeavouring to procure thee the Confidence of the Invincible *Vizir Azer*, without his perceiving my Design; and this is the best manner I could devise of doing it. Thou shalt pretend to receive from some Friend which thou shalt leave at *Palermo*, the Memoirs which I send thee with this Letter; and it will not be difficult to make it believed, thou holdest a Correspondency in this Town of *Sicily*, considering the time we have lived there together, during our Slavery.

The

The August *Vizir*, who rules and governs the Empire, under the Orders of the Most Mighty and Dreadful Potentates of the Earth, will receive by this Ordinary, an ample Information of extraordinary Events which have happened in *Portugal*: And I have also inform'd him of the strange Revolutions of *Catalonia*, which do much weaken the Strength of *Spain*, and notably mortifie the Pride of this haughty Nation. I have made known to him, that *Portugal* has already made choice of a King, and that *Catalonia* is departing from her Allegiance. But, I have given him no Account of the choice Memoirs, which I send thee; with which thou may'st make Advantage, if thereby thou canst find the way of introducing thy self to the *Grand Vizir*.

Thou may'st then say to this great Minister, That thou hast received the Memoirs thou presentest him with, and assure him, thou hast translated them out of *Italian* into *Arabick*; and thou must transcribe them with thine own Hand, that they may not appear to come from me.

The King of *Spain*, *Philip II.* died of a shameful Disease, which happens only to base People, which appeared a Chastisement from Heaven, for having like *David*, numbered the People which dwell in the Countries subject to him, to make known to all Nations the Greatness of his Power.

"Tis certain, this Monarch reckoned as far as 750 Cities, erected into Bishopricks; therein comprehending 60 Archbischopricks: that he had Abbies 11400, Chapters 9230, as many Collegiate Cathedrals; Parish Churches 127000, Hospitals 4000, Confraternities 23000, Congregations of Seculars 2300, Houses of Entertainment for Pilgrims 5000, 46000 Convents of Religious People; and of Virgins 13500 with 15200 Chapels, wherein *Mass* is said, as well as in publick Churches, as particular Houses and Prisons. And

And after an exact search, this King found, that to serve so great a number of *Churches*, *Monasteries*, *Convents*, *Hospitals* and *Chapels*, there were 12900 *Religious Monks*, *Priests* or *Clerks*; amongst whom there might be found 12400 *Priests*, which celebrate what the *Christians* call the *Mass*. And, to maintain so many People, 'twas computed that the Revenue for this amounted to 3000000 of *Roman Crowns*, without reckoning the Alms which were distributed every day, which amount to the Summ of 4000000 of Gold.

The curiosity of this Prince went farther; he would know the Number of all his Royal Officers, *Governours* of Provinces, Towns, Castles, and Cittadels; and, in fine, of all Officers as well of Sea as Land, Judges, Justiciaries of all kinds, and of all those who had Patents from him or his *Viceroy*s. And he found they were 83000 who were employed under Letters sealed with his Hand, and 360000 who had them signed under his principal Ministers.

He would not know the Number of Persons that lived in his States, lest he should become too proud; and to prevent his fall, said he, into the Sin of *David*. Which he yet could not avoid in his own Person, as I have already said; *God* having spared his Subjects, who had otherwise sufficiently suffered.

One may now say, that this puissant Monarchy begins to be dismeinbred by the loss of so many Provinces, Kingdoms, and Places; and that *Philip II.* knew not the full Extent of his Power; *Philip III.* knew not the Greatness of his Forces, nor the Riches which he possesses, because his Ministers governed him: and *Philip IV.* not seeing when he might see, could not see at last when he would.

I think I have said enough to thee to be understood. Do now what thou can'st, to make thy self understood by Persons to whom these Advices may

may be agreeable or profitable: And if thou believest, the Knowledge of these things may be acceptable to the Invincible *Vizir*, who is one of the Lights of the World. Endeavour to procure the Favour of this Great Man, who governs all the *Faithful*, and to whom the *Divine Alcoran* serves for a Law. I embrace thee, and cordially kiss thee with the Lips of my Soul, if a Man may so express himself. *Adieu.*

Paris, 4th. of the 7th. Moon,
of the Year 1641.

LETTER V.

To the Invincible Vizir Azem.

THE Posts which came some few Days past here, have brought ill News. One of the King's Armies has been defeated by an Army composed of Foreigners; at the Head of whom was a Prince of France, and several *Malecontent* Lords, who followed him. This Loss has much afflicted the *Court*, and *Paris* seems to be Thunder-struck. The People discourse and argue hereupon according to their different Humours, most making the Loss greater than 'twas. But those who have lost their Kinsfolks, threaten Revenge; and only those that have heard of the Death of their Friends, are silent, because their Grief is above Expression. But all in general appear in such a Consternation, as would make a Man imagine this Stroak is irreparable; so true is it, That Losses are insufferable to those that are not accustomed to lose.

One would think, to hear the *French* talk, that the *Spaniards* are already at the Walls of *Paris*, and that these rebellious Princes are ready to give an Assault to this great Town. They have retired into

into a place which they say is impregnable, and which belongs to a French Lord ; which Place is called Sedan, and 'tis not far hence where the bloody Battel was fought, wherein the King's Party were worsted ; but the Malecontents are much afflicted at the loss of their General, who was kill'd in the heat of the Fight. Some say, he died by Treachery ; Others, by the Enemy : and there are who affirm, That Cardinal Richlieu got rid of him by means of an Assassin, whom he entertained in his Troops : Others also say, he killed himself, by lifting up the Vizor of his Helmet with his Pistol, which discharged it self ; however, there is dead in the Person of this Prince, a Prince of great Valour.

I shall make thee a Recital of this Adventure ; I shall learn thee the Motives of this War ; inform thee who were the Malecontents, and their Qualities ; and, in fine, by what Cabals this Tempest is raised ; that thou mayest know, Great and Principal Prop of the Ottoman Empire, that Ambition and Jealousie cause Disorders in France, as well as in other Countries.

Lewis de Bourbon, Count de Soissons, was a Prince of the Blood ; he had such a fierceness in his Youth, as drove away all from him, who once came near him ; but having got over this Humour, which disobliged every body, he became popular, and so Courteous, that he was now followed as much as he was shunn'd before. He used the Nobility as became their Quality ; had acquired the Friendship of other Princes, and those of inferiour Rank could not enough admire him. He was adored by the Soldiery, beloved and esteemed by the People ; and he had, in a word, so behaved himself, that he had gotten the general Applause.

Cardinal Richlieu has a Niece named *Madam de Combalet*, who having been married to a Gentleman,

man, aspired to an higher Match, seeing all things to give place, and humble themselves before her Uncle.

The Cardinal designed by the Marriage of this Niece, to procure himself such a puissant Prop, that nothing should be able to overthrow his Fortune, or oppose his Authority : He pretended also, his Life would be more in safety ; and that such an Alliance, with those he already had, would put him out of a Capacity of being ever attack'd by any Enemies, secret or declared, whose Number increased as fast as his Authority.

Several affirm, this Priest had Ambition enough to give an Heir, who might one day ascend the Throne ; when it appeared by the Queen's Barrenness, the King could have no Child to succeed him.

But the State of Affairs being changed, he took other Measures ; and thinking of having the Count in his Alliance, he caused the Proposals of this Marriage of his Niece to be offered the Prince, by one of his most intimate Confidants ; who offered him at the same time considerable Summs of Money, and Dignities, to make him Heir of all his vast Estates, and to procure him the greatest Office in the Kingdom, which is that of *Constable*.

The Count of Soisson's Answer to him that made the Proposal, was a Box on the Ear ; being in an extreme Passion, at any one's daring to offer him a Match so greatly beneath him, when *Madam de Combalet* was the Widow of a Gentleman of a mean Condition, and Niece to a *Cardinal* whom he hated, and himself a Prince of the Blood.

The *Cardinal's* Messenger, desirous his Negotiation should succeed, was not repelled by this Affront. He insisted on the Virtue of the *Cardinal's* Niece, saying she would be courted by the Greatest of France ; and added farther, in Commenda-

tion of this Lady, that she was a Virgin, although married ; because her Husband, out of respect, da-
red not approach her ; and that Heaven had so or-
dered it, that this Adventure should be found written
in the Anagram of her Name.

This *Minister* could not dissemble his Vexation at the Refusal ; his Choler became excessive, and he resolved to practise his usual Maxim, of violent-
ly persecuting those, whose Friendship he had sought with most Eagerness. He therefore wholly set himself against this Prince, spake all the Ill he could of him, publickly threatned his Enemy ; but he valued him not, looking on the *Cardinal* as beneath his Notice.

In the mean time, the *Cardinal* plotted to put his Threats into Execution, and brought the King in to countenance him by his Authority ; which obliged the *Count* to absent himself, and make a Voyage into *Italy*, to avoid the Storm he was threatned with. Yet his Voyage lasted not long, and at his Return the *Cardinal* did all he could now to win him ; he procured him suitable Employes in the Armies, and made him at length be declared *General* of that which the King sent on the Frontiers of *Picardy*. Yet this Haughty Prince received all with Indifferency, saying only, That a Captain was given to the Army, and not an Army to a Captain.

The *Grandees* of the Court, who observed afar off what past in this Intrigue, instead of mollifying the Count's Humour, did all they could to sharpen it. The Duke of *Orleance*, the King's Brother, who was always this *Minister's* Enemy, link'd himself with *Soissons*, exhorting him not to yield to the *Cardinal's* Pursuits ; and it is said, he drew a Promise from him, under his Hand, that he would never accept of the Marriage proposed, and they afterwards swore Fidelity to one another ; and that they

they would join together for the Destruction of the common Enemy ; and for this effect they took measures with Prince *Thomas*, of the House of *Savoy*, who is at present *General* of the *Spanish Army* in *Flanders* : They also brought the Duke *de Valette*, and several Lords of the Kingdom, into their Party. Almost all the Conspirators were for killing the *Cardinal*, and the time of the Stroak should be, when he visited the Quarters of the Army which besieged *Corbie* ; but the Count alone would not consent to dip his Hands in the Blood of a Priest.

But the Duke *de Valette*, who saw the Danger wherein he was, when the Conspiracy came to be discovered, resolved to shelter himself by the blackest Treachery that could be imagined ; he discovered to the *Cardinal* all the Accomplices, of which the Count *de Soissons* having Notice, he speedily withdrew to *Sedan*. I shall not make thee (Invincible Leader) a Description of this Place, which regards on one side *Luxembourg*, and on the other *France* ; it not lying in my way to make Draughts of Fortifications like an Engineer, but to give thee a full Account of what the *Infidels* do, and discover their Designs, whereby thou mayst gather what may make for the Advantage of our Great *Monarch* ; whose Power cannot be shaken, but by the entire overthrow of the Universe.

Sedan is a Dominion which formerly belonged to the Dukes of *Cleves*, who were Sovereigns of it, and at the same time Dukes *de Bouillon*. When the Count was in this place, he thought himself safe ; the Mareschal *de Bouillon*, who was the Master of it, by the Testament of the last of this Family, declared himself of his Party, either to make War together against the *Cardinal* by open force, or drive him out of this Kingdom, or to get rid of

him by Death. Here it was they made their secret Treaties with those who commanded for the *Spaniards* in the *Low-Countries*; and a Prince of the House of *Lorrain* entred into their Cabal. He bears the *Cardinal* as much ill will, and appears as resolute as the rest for his Destruction: he is called the Duke of *Guise*.

There wanted only to this Party the Duke of *Orleans*, the King's only Brother, and therefore the Duke of *Guise* dispatched a Messenger to him, who sold in one day both his Master, and all the rest that were of the Conspiracy. He discovered all the Secrets of the Cabal; and the better to carry on his Deceit, he caused himself to be apprehended and thrown into Prison, having given his Dispatches to the King's Brother, which he had before shewed the *Cardinal*. This Traytor was not contented with revealing these Gentlemens Secrets who had sent him, but also made it appear, That the Prince, the King's Brother, was guilty as an Accomplice of the others Rebellion. Thus these great men grown desperate at the Discovery of their Projects, which were indeed contrary to their Sovereign's Interests and the Kingdoms, were forced to throw themselves into the Arms of the *Spaniards*, and to join with them.

They have raised Troops amongst their Vassals and Friends, and openly declared themselves; and fought with great Valour, as I have already mentioned in the beginning of my Letter. The King's Army has been very ill handled, and it appears that the Advantage was wholly on the *Confederates* side; but it has cost the Count of *Soiffons* his Life, who was General, and Chief of the Party; and it is at present disputed, to whom is due the Honour of the Victory.

I prostrate my self continually at thy Feet to kiss, with all Humility, the Dust of them; affir-

ring thee, thou hast in me a most faithful Slave,
that will never change.

Paris, 15th. of the 8th. Moon,
of the Year 1641.

LETTER VI.

To Solyman his Cousin at Constantinople.

Pontius Pilate was an honest Man than thou. He, although a Pagan, excused himself of the false Sentences he should pronounce on the Christian's Messias, by washing his Hands before the Jews, who fought his Death : And, thou that art a Mahometan as I am, and washest thy whole Body in the Baths at Constantinople, in the Presence of our Friends, accusest and condemnest me rashly without any Scruple. Thou usest me like a Rogue ; so maliciously art thou set against me, who am of the same Religion which thou professest. How canst thou justifie the Hatred thou bearest me, in endeavouring to make the Kaimacam believe, I have been corrupted by the Cardinal, who is the King of France's Chief Minister ? Adding that he ought no more to heed my Letters, and Relations sent to the sublime Port (where lie prostrate all the Powers of the World,) as not written by an Arabian, but by a Sacrilegious Heretick ; That I deceive the Mufti, so venerable for the Authority which he has in such an holy Religion, of which he is the worthy Head ; and that I amuse him by my Letters, the better to conceal my Change, seeing I adore in my Heart, and publickly profess an entire Submission to the Decrees of the Roman Prelate.

The Quality of thy Cousin, which I have whether I will or no, is so far from with-holding thee, that 'tis made use of to carry on thy pernicious Designs. O unworthy Kinsman! Infamous Hypocrite! Thou wilt discredit me, and break off the course of my Employment, because I serve effectually the greatest Prince of the Universe. Thou approvedſt not only my Conduct when I began my Endeavours, under the Orders of the Ministers of the *Divan*; but, thou applaudedſt me, gave me Praises. And now, when all the Ministers are satisfied with me, and approved of my Behaviour, and gave me their Commendations; thou art the only Man who thinks it fitting to traverse me to obscure my Reputation, and blacken my Actions. Is this the Fruit of thy Studies with Hippo at Athens, to whom thou oweſt thy Knowledge of Greek Authors, which thou ſo greatly braggeſt of? Answer me, unjust Cousin, what is thy design of having me called away by thy base Defamations? When did I offend thee, and wherein I pray? But thy Artifices, how great and malicious ſoever they be, will not prevail over the sincerity of my Heart; and, as I ſhall always exactly perform my Duty, ſo I fear not the Loss of my Prince's Favour; he will approve of what I do, and thou wilt dye with Envy and Despife.

I needed not have been miſtaken: I might have ſeen the Falseness of thine Heart by thy Countenance. Thou art an *Heraclitus*, always Melancholy, and out of Humour, that cannot rejoice, ſhould Heaven favour our Invincible Monarch's Projects. Thou art a false Zeno, who under the affected Appearances of a Stoick, conceal'ſt a Cynical Heart, whose Critical Humour is always biting on the Actions of others. Nature has covered thy Face with ſadneſs, mlxt with a deadly Paleneſs, because thou art always buſied about ſome dolefull matter.

In

In like manner it appears, That *Pythagoras* has instructed thee to speak little, as knowing thou art not fit to say or do any thing but what is hurtful. I know not what is become of *Iouf*, having no Account of him, I am afraid thou hast corrupted this my Kinsman, that I might have no Ally, or faithful Friend. Thou hast not failed to instruct him well, having given him so good an Example ; and he has, without doubt, been so ungrateful, as to imitate thee. He is returned from *Mecba*, and makes me no Answer, giving me no Account whether he has made the Offering for me on the Mountain, whether he has sacrificed the Sheep, whether he has distributed the Alms I enjoyned him, and whether he will send me, as I entreated him, a small Piece of the old Hangings of the sacred *Mosque*. But I will not concern my self as much at what others do, my Intention being to complain only of thee, because Others Offences are not comparable to Thine, Thou having left no Stone unturn'd to ruine me.

Continue then in thine ill Nature : I write only to acquaint thee, that I am not ignorant of whatever thou hast done against me. There's no body but old *Baba* thine Uncle, who can work a Change in thee : go to him ; be not ashamed to see a Man who is employed in the meanest Works, to have more Judgment than thee ; Shew him the Infirmities of thy Soul ; or, to speak better, confess to him all the Ill Things thou hast done, if thou hast any Intention of becoming an honest Man. Although he be but a Carpenter, he knows better than thee, to form the Mind ; he can teach thee how to polish and square thy Soul, as he polishes a piece of Oak, though never so hard and knotty.

He is perfectly instructed in the *Law* ; he is brought up in the Principles of Religion ; he will guide thee, if thou wilt suffer him, in the way

which leads to Perfection ; he will not permit thee to lye ; he will put thee on making Restitutions to those whose Good Name thou hast unjustly taken ; and he will comfort thee, if thou beeest really sorrowful for the Ill thou hast done, and if thou shewest any Regret at thy former Purposes, of destroying a Kinsman that loved thee, and still wishes thee all kinds of Happiness ; if thou repenteſt of thy unjust Persecutions, and if of a bad Cousin, which thou haſt been, thou wilt become a ſincere and hearty Friend.

Paris, 25th. of the 10th. Moon,
of the Year 1641.

LETTER VII.

To Dgnet Oglou.

I Say not that those are Fools that are in Love, but I must needs think, that those who believe lightly, are not overladen with Discretion. 'Tis hard for a Man always to keep himself from falling into a Passion ; but 'tis not so hard for a Man to keep himself from believing things with too great Facility, and from being caught with Falſhoods, which are the moſt conſtant Attendants of Women.

Thou haſt ſpoke the Truth to me, in ſending me the Balm and Aloes I wrote for ; and I ſhall not answer thee with Lyes, in ſpeaking of *Daria*, who is the Subject of the Letter which I received from thee. Let me thank thee, without ſaying any thing of the Present thou madeſt me, which is ve-ry magnificent and acceptable ; and ſuffer me to complain to thee freely of the Hurt which another has done me. I need not consult my Register, to re-member

member whatever I wrote to thee about this Greek, my Heart which is yet full of it, reproaches me every Moment, for having said too much to thee on that Subject.

Never any thing appeared to me so desirable, as that Herb which Homer call'd *Nepente*, to cure me of the cruel Distemper, with which I am tormented. This Prince of Poets makes a Queen of our Ægypt, to present this admirable *Simple* to *Helena*, which has the Virtue of appeasing immediately all Dolours, and makes us forget the Vexations and Offences offered us. But thou wilt not understand me, unless I tell thee clearly, That *Daria* has forgotten all the Promises she made me, as soon as ever she was from me; not rememb'ring in any sort my Love. 'Tis true, she wrote twice to me since her Departure, but in so cold a Style, that it is plainly seen, her Heart is as cold as Ice to me. As soon as ever she saw her self in the Arms of her Husband, she made him a sacrifice of my Passion; and, the better to make her Court to him, and persuade him of her Fidelity, she delivered to him my Letters. The Husband laughed in reading them, and said to her, in a Jear to me: *A man then, so desperately in love, has only sigh'd and wrote? He has done something more* (replied this Dissembling Woman) *having promised to send me a Box of white Balm of Mecha, and Aloes-Wood, to perfume me, which yet I do not expect to receive so soon, and perhaps never: For, if Mahmut be not become a Fool, he will as soon forget me, as I shall certainly forget him. And what hast thou promised this Barbarian?* replied immediately the Husband. *I promised,* replied *Daria*, *to send with my Picture, that of the most chaste of all women; which yet I do not pretend to do, without your Consent; nay, and Command.*

What I now inform thee, comes from a Place which makes me not at all doubt the certainty

of it. But having learnt by what I related, the Virtue of this Woman, now hear what the Husband's was; who having seen my Picture, and commended the Painter that drew it, embraced tenderly his Wife, whom he respected as a most singular Example of Conjugal Fidelity. Thou wilt wonder at *Daria's Weakness*, in shewing him my Picture; she did do it, and her Confidence has turned to Account, she having received a Thousand chaste Embraces for a Recompence. Thou seest here the Happiness of the *Christian Women*, who have Husbands who take so favourably the Offences done them during their Absence.

In the mean time, *Daria's Picture* does not come; she returns no more Answers to my Letters, which has discouraged me to write to her for some time. My Passion begins not to be so violent; and, this great Fire which consumed me, will soon turn into Ashes. I have been mightily mistaken; for it is only amongst Persons of an equal Condition, where true and lasting Friendships are to be found. Let us love, my dear *Dgnet*; let the Bonds of our Friendship be such, as will never break nor be dissolved. *Daria* is really a great Example of Fidelity to her Husband; but, she is also an Example of Inconstancy and Treachery to a Lover, who had sacrificed all to her.

I am resolved henceforward, to love no Woman; and I am certain, my dear Friend, that my Resolution shall hold. Rejoice with me at my Cure, and believe, that if a fine and charming Woman disordered my Brains, the good humour and Patience of her Husband, has brought me again to my Senses. My Adventure should make thee careful, to avoid the like Inconveniences; but, thou canst not run that Risque, being happy with the other *Mussulmen* of *Constantinople*, who have Laws which retain and hinder them from falling into the like Irregularities.

I hope

I hope also thou wilt give over being my Rival if thou hast ever had any Kindness for this Ungrateful Greek. If Men must love once in their Lives, let them have a care of falling into those Excesses which deprive them of their Reason, and make them repent of their Love all the Days of their Lives. My Repentance is great; and though my Passion be not wholly extinct, yet I feel a Joy which makes me know, that I shall by degrees lose my Passion for her.

Thou mayest be well tired with this long Discourse; but I shall end it, in sending thee a Description which one of the greatest Wits in Spain has made of Women.

He says, *They be the Sources of Life and Death; that they are to be confidered as Fire, because they use all that come near them as that Element does, yet they give Men a certain necessary Heat: They are fine things; bring Joy to Families, and whole Towns; but are dangerous to keep, enflaming all that comes near them, and reducing them commonly into Ashes. They usually give a great Lustre, but this Lustre is never without such a Smoak, as darkens the Understanding, and makes them often shed Tears, who only behold them. He that has no Commerce with Women, spends his Life in Melancholy and yet they are seldom seen without Danger. The way to manage them, is not to do excessive things for them, no more than wholly to neglect them. A Man oft obtains them easily, and commonly loses them more easily. Fire and a Woman, are exactly the same; and he that said, Women are Fires which burn all things, has said likewise, That Fire is like Women, which consumeth all things.*

But our Religious Arabians have spoken yet more Elegantly, when they wrote, *That God made a particular Paradise for them; because, say they, should they enter into that of Men, they would soon change it into Hell.*

Eve plaid her part so well, when she was seduced by the Serpent in the Terrestrial Paradise, that she deceived her Spouse also, that he might lye under the like Condemnation. But however, this Sex having, among so many Defects, something that is amiable; let us love them, at least, because of their Usefulness for continuing the Species, but not for their Beauty; whose Enchantments corrupt the Mind, and hinder all the excellent Operations of it: *For Men perhaps would be Angels, were there no Women;* I mean, *bad ones;* for good Women, as well as good Men, can do no Hurt. *Adieu.*

Paris, 20th. of the 10th. Moon,
of the Year 1641.

LETTER VIII.

To Carcoa at Vienna.

TH E Courier which is now arriv'd, has brought me Letters and Money from thee. I shall receive the Money upon the Bill of Exchange, when it is due, under the Name of *Titus*. I am extremely obliged to thee, for the Care thou haft taken, in procuring it me, being in a Countrey where good Words are of no Credit. I have received also the Box, wherein is the Balm and Aloes sent me by my Friend *Oglou*, all in good Condition, and come in good time. I want only to know, how it is with *Isouf*; for he writes no more to me. I am informed he is returned from his Pilgrimage, and yet has not sent to thee what I desired him to bring from *Mecba*.

I will not complain of any body; if I do, it shall be of my self. Take care of the Letters I send thee,

thee, and let me know, whether we may hope well from the *Grand Signior*, and what is reported at the Court where thou art, and if there be any likelihood of making War afresh against the *Infidels*.

My Health is indifferent. I live here without Suspicion; and though Cardinal *Ricbieu* be an *Argus*, he is blind as to what concerns me; for he knows nothing of my Busness, or feigns so at leaft; neither do I do or say any thing which may make me suspected for an *Enemy*.

I assure thee I love *God*, have a great Respect for his Law, and follow my Busness with great Fidelity. If thou wilt have me do more, advertise thy Friend of it, whom thou knowest; shew me the Example, and live happily.

Paris, 22d. of the 10th. Moon,
of the Year 1641.

LETTER IX.

To Berber Mustapha, Aga at Constantinople.

WE are arrived to the End of the Year which the *Infidels* solemnize by *Bonfires*, and which I mark by an extraordinary Sadness. I complain not, in that Time making it self the Master of my Heart, will soon begin to weaken it. I understand the Follies of those Vows, which are made to Heaven, for the obtaining of a long Life. Those that desire it, are wont to make contrary ones, when they become overwhelmed with the Infirmities which attend for the most part old Age. The Occasion of my Complaints, is of another Nature; I am

am troubled at the being so far from my Friends and Country, and at my being banish'd into an Enemy's Countrey, where I must live like a Man that is in continual Fear, among People who seem to matter nothing.

Thou art now above 50 Years of Age, and I not above 32 ; and yet I know thou reflectest not much hereupon, thinking thou hast still a long time to live. Thou art of a strong Constitution, art a lover of Pleasures, searching them every where, without any thoughts of Death, who will spare thee no more than others, whose Health is decayed ; for *he comes taking great strides toward us all*. Thou art very fortunate, I must needs say, in conserving in a Body so near Old Age, a Young Man's Spirit ; which is far from my Disposition : For when thou art in pursuit of Divertisements, I am continually thinking of Death ; because I believe I have lived too long.

Should the King, or *Cardinal*, near whom I live, know this Night, that *Mabmut*, who writes to thee, is one of the *Grand Signior's Spies*, I should lose my Life, perhaps, before the next Light : Yet the fear of such an Adventure gives me no Disquiet ; having entirely sacrificed my self to the Master I serve, who commands all Men on the Earth. Should these *Barbarians* put me to Death, I shall only finish, a little sooner, that Course which I must certainly one day put an end to ; and if I live, I shall have neither Recompence to expect, nor Pain to apprehend.

Here is much talk about the Duke of *Lorrain* ; yet there has been more done against him, than said. The *French* affirm, that in stripping this Prince of his Countries, he has been very mercifully dealt with ; for Justice required more. There are, on the contrary, other People, who do not believe

lieve it is possible to do a greater piece of Injustice. In fine, every Man speaks after his manner.

'Tis said moreover, that this Sovereign being come again into the King's Favour, who had given him a Thousand Testimonies of good Will, after what had passed in 1634, when this *Court* had great reasons to complain of his Conduct; he drew down again afresh the Indignation of *France* upon him, by a Fault which cannot be excused. I think, this Duke had concluded Two Treaties that Year, promising a Submission and Eternal Obedience. He had the Honour to Dine with the King; and having rendered him Homage for the *Duchy of Bar*, he again threw himself into the Arms of the *Austrians*; although he had sworn on the *Gospels*, (a Book as much respected amongst the *Christians*, as the *Alcoran* is among the *True Faithful*.) That he would never forsake the Interests of *France*, what Wars soever she might find; that he would be perpetually fix'd to the Interests of that *Crown*, and never hold any Correspondence with the *House of Austria*. In consideration of which, *Lewis* should re-establish this Prince in his Estates, which he was to surrender entirely, bating some Places, and the Capital, called *Nancy*, which he would retain during the War, as a Pledge for the Performance of what he had sworn to; and, which yet was to be given up, after the Conclusion of the Peace. 'Tis added, That this Sovereign having occasion to complain of the *Spanish* Ministers, and the *Grandees* of this Nation, who carry on the War in *Flanders*; he had written to the *Cardinal Infant*, *Governour* of the *Low-Countries*, a Letter to this purpose, and very near in these Words.

The King of France having required me to joyn myself with my Troops to his Army near Sedan; I would not obey this puissant King, much less your Highness; seeing the Towns subject to the Spaniards, treat me as if I were an Enemy. The

The Ladies have had a great part in this Accommodation of the Duke of *Lorrain*; which has had like all the Works of Women, a direful Event. This Prince being become amorous of a *French* Lady, was for repudiating his lawful Princeſ, to whom he owes all his Estate; beginning to separate from her, that he might give himself entirely to the Counteſ of *Cantecroix*, whom he used as his real Wife.

Good People are sorry for this Prince's Disgrace, as believing his Condition to be past Remedy. The devout part say, That having been unjustly deprived of his Estates, God will work Miracles in his Favour; considering, no less than Three Hundred *Saints*, as they say, have been of his Family, which must needs reconcile him to the Favour of Heaven; amongst which, is the famous *Godfrey of Bullen*, who won *Jerusalem*, and all *Palestine* from the *Saracens*; whom we must own to have been a great Man, whether we consider his Courage or Zeal for his Religion, which ought to make his Memory famous to all Ages.

I can tell thee nothing more certain on this Subject, having endeavoured to be informed of what I write to thee to satisfie thy Curiosity: and, whatever I now recite, has past in *France* with little Noise, or rather with great Silence, as to me; for indeed, I must with shame confess, that I have scarce heard in *Paris* this Event, so famous throughout all *Europe*.

Man has nothing but what comes from Heaven; and commonly the strongest, when he has Right on his side, subdues the weak, and enriches himself with his spoils.

By the Law of Nature, every one has Right of judging his own Necessities, and the Greatnes of the Danger wherein he finds himself; and, if it be contrary to Reason, I should be Judge of my own Danger,

Danger, 'tis reasonable another should be so. But the same Reason which establishes another Judge of what concerns me, has made me his Judge; and consequently, gives me Authority to judge of the Sentence which he shall give against me; and to decide whether it be just, when 'tis favourable to me, or unjust, if it be contrary to my Interests.

Nature has given all to Men, and thou and I, and all Men have an equal Right to all things, and hence we have Power to do whatever we will, to possess and enjoy what we think is fitting; and yet such an extensive Right, is just as if we had Right to nothing: For, at the same time I have Right to a thing which pleases me, another stronger than my self, by virtue of the same Right, takes it from me, and enjoys it in spite of me. Hence it is that one Man invades another with the same Right with which he defends himself; whence do, and will spring up always, the occasions of Jealousies and Discords which are among Men; which make them at continual Defiance with one another, and keeps them in a continual Watchfulness over their Neighbours.

'Tis this Liberty founded in Nature, which makes it lawful, in time of War, to resist and invade, not only by open Force, but with all the secret Arts and Stratagems that can be devised; and, when a Man would avoid the Danger he is in, in fighting, and has his Enemy in his hands, he has right to use all means to avoid him, and secure himself from him.

Thou wilt approve of these Reflexions, which shew thee the Natural Right thou hast of commanding me, as being thy Inferior; and, I hope, by what I have written, to have satisfied thy Curiosity; and, by my Submission and Obedience, to have given thee a Proof of my profound Respects to thee.

Paris, 24th. of the last Moon,
of the Year 1641.

LETTER

LETTER X.

To Bedredin, Superior of the Dervises
of Cogni in Natolia.

LET me, most holy and patient *Dervise*, salute thee with my Head bowed down to the ground, with the greatest Humility I am able. I now write to thee with my Feet naked, without either Hose or to Shoes, as a Mark of my Respect and Veneration which I have for thy Old Age, and the Admiratio*n* I have at thy incorruptible Innocency.

The Kindness thou shewest me by the long Letter I have received, has given me such Joy as I cannot express; as makes me forget my past Pains, and hinders me from thinking of those which are happened to me; for I can now willingly leave this World, having had such Testimonies of thy Affection. Thy great Age does not astonish me, seeing thy Father, who is yet alive, is 107 Years old, and thou not above 82; which makes me hope to see a great while yet, both one and the other, draw down, by their Prayers, and Merit of their good Actions, the Blessings of Heaven on the glorious Empire of the *Ottoman* Court, to whom all the Empires and Monarchies of the World ought to submit. The Thirty Brethren who presented themselvs to *Selim*, to be enrolled in the Troops which were to serve against the *Persians*, made the Father, who had them all by one Woman, to pass for the happiest of all the *Mussulmans*, in having the good Fortune to beget such a Number of the most Noble Species in Nature. But thou and thy Father must needs be more happy than this fertile Parent. Thy Father has fought, and come out victorious from the Perverſity of the Age, full of Scars and Sufferings, through

through the Force of his Courage, the Innocency of his Manners, and his great Sobriety: And, as to thy Part, what hast not thou done to make thy self the worthy Son of so glorious a Father? Thou hast not only done, what thy Father did before thee; thou hast acquired the same Virtues, and hast so far outdone them, that one may say, thou hast surpassed Virtue it self. Thy Strength is admirable in the midst of Abstinencies, and other Austerities which thou undergoest; in which, 'tis certain thou canst not be imitated. But Heaven, to whom only thou livest, will recompence in this World thy pure Faith, which the Enemy of Mankind can never weaken.

The Christians say, When God gave them the Commandments, he promised only *long Life* to such who perfectly honoured those, who, under God, brought them into the Light. If this be true, as 'tis very likely; 'tis not to be doubted, but that a *long Life*, is the Recompence which God gives those who live well: And the Nazarenes who are Criticks, affirm, That Sin alone is the cause that Men do not live so long as they did before the *Deluge*, for then they remained such a while in Life, as would tempt one to think, they were to have been Immortal. They say that after the *Deluge*, God changed the Nature of Men; and instead of that great Number of Years, which made up the Course of so long a Life, they cannot live at farthest above 120 Years, and that there are few which arrive at 80; and whatever is beyond this, is Misery and Torment, or a kind of Senselessness, which makes Men like Beasts.

I know few People but what are agreed, One may cure or mitigate the Inconveniences which happen to us; but, few are of Opinion, That Life can be lengthned; yet if this be possible, we may then believe a Story which is believed here, and which happened the Year past in Paris,

An Ancient Man went to a Dervis of this great Town, and thus accosted him : I am come, Reverend Father, to know of you, whether I may in god Conscience determine to live no longer, being quite weary of living. I have already arrived to the 129th. year of my Age, by means of a Liquor which Chymistry has taught me, whereby I did scarce perceive from any thing I felt, that I was going down ; yet however this long Life appears at present to me irksome and intolerable. My Blood is so putrified in my Veins, that I have remained without any of those Passions whereunto Mankind is generally Subject. My Taste, serves me no longer to discover the Delicacy of Meats. My Ears, although they be not deaf, yet will not let me distinguish true Harmony from what is only a Confusion of Sounds. Mine Eyes are open to see, but are not cleared with any Object. My Faculty of Smelling, is struck with Scents, yet they make no Impression on it. I touch, but I feel not what I touch ; and I touch all things indifferently. Mine Heart is no longer sensible, nor affected with Tenderness, and Passion for my Friends. Bile in me has no longer its usual Heat. Joy and Sorrow, Anger, Desire of Having, Hope and Hatred, are extinguished in me ; whereby I am become insensible in conserving, if I may so say, all my Senses. I am resolved therefore to let my self die, provided you can assure me I may do it without Sin ; for should I remain two days without taking this precious Elixir, I am certain I shall soon expire, and so be delivered from the Vexation which overwhelms me. 'Tis said, that the Dervis answered this Philosopher ; That he might not desire Death, but on the contrary, preserve his Life ; and supposing he made use of no Secret of Magick to prolong his Days, he should believe that the marvellous Potion, of which he had found the Secret by his Study and Travel, was a Present from Heaven : That 'tis true he would be rid of a troublesome Life, but he could not procure the End of it without a Crime ; and that he was obliged

to preserve it, to suffer with greater submission the Pains
be complained of, which could not be comparable to the
Pleasures he had received, by enjoying the Gift which
God had bestowed on him.

The Great God preserve thy Days beyond those
of this *Philosopher*; and, accompany them with what-
ever may give thee Satisfaction: But I beseech him
above all things, that he never let slip out of thy
Memory the Promise thou hast made me, of having
always a particular Respect to thy Servant *Mahmut*,
who reverences thy Holiness.

Paris, 15th. of the 1st. Moon,
of the Year, 1642.

LETTER XI.

To the Redoubtable Vizir Azem.

I Make thee an Answer, invincible Warriour, by
whose Counsels the formidable Empire of the
Ottomans is governed, under the Orders of the most
mighty of the Princes of the Earth; and, whose
Arm* is terrible to all the Potentates of the World.
I have read thy Letter, with which thou honourest
the most submissive of thy Slaves, with all the Hu-
mility which is due to thy sublime Grandeur, where-
unto thy Merit has raised thee. And, having cast
my self at thy Feet in Spirit, seeing I cannot really
kill them, I obey the Orders thou sendest me, which
are to me inviolable Laws.

Banniere, the *Swedish* General, is dead; when
Picolomini, one of the Generals, of the *Emperor's*
Army, lay just by him. In half an hours time,
he saved himself, the Army, all the Baggage and
Cannon, and retired with Incredible Swiftneſſ over
Mountains and Forests, where the Beasts alone
could

could make Passages, having continually the Emperor's Army at his Back. He was a Man of great Valour, had been highly serviceable to the Crown of *Swedeland*, and acquired the Reputation of an excellent Commander. The *Emperor* had offered him some time before great Recompences, and the Dignity of Prince of the *Empire*, if he would change his Master, and forsake the *Confederates* Party. He had also offered, thinking this might more move him, to make him *General* of his Army against the *Grand Signior*: but he refused all these Offers, his Fidelity being unmoveable.

This great Captain was born in *Swedeland*, and when a Child, he fell down from on high Window, without receiving any Hurt; which made the King imagine, Heaven design'd him for something extraordinary. He travelled much in his Youth, and he was seen never tired in running to all Places, where there was any War; sometimes in *Poland*, and other whiles in *Muscovia*: And being become *General* of his King's Army, he soon acquired the Reputation of one of the greatest Captains of the Northern Parts. He was perfectly skilled in the Art of Encamping, and no body could ever better draw up an Army for Battel. His way of Retreat from before an Army stronger than his must needs be admired by all the World. He ever chose good Posts; and when once he was posseſſ'd of them, he knew well how to keep them; so that he was never defeated, whatever Forces his Enemy might bring against him. He has destroyed Fourscore Thousand Men, in different Rencounters, and *Swedeland* glories in having above Six hundred Standards. He was so like King *Gustavus*, that they have been often taken for one another. He was never covetous; but was observed to be a good Husband. Among so many Occasions wherein he signaliz'd himself, what he did when the *Swedish* Army was worsted at *Norlinge*, is most remarkable;

markable ; he preserved the Rest, though wholly forsaken by the Allies ; and so ordered the Matter, that he raised fresh Troops almost in an instant, and gave his Party Time and Courage to rise up : And, this is all I could learn of this Great Captain, whose Reputation has given thee Curiosity.

Although *Don Duarte de Braganza*, the new King of Portugal's Brother, served with great Reputation in the Emperor's Army ; yet 'tis said, the Spaniards had been very urgent with this Monarch, to make him be apprehended, as soon as ever they heard the King his Brother was raised to the Throne. But 'tis said, the Emperor was scandaliz'd with such a Proposition, alledging, this would be against the Rules of Hospitality. But the Empress's Confessor found such Reasons in his Divinity, as brought over the Emperor to yield, he should be delivered into the Spanish Minister's Hands, who conducted him with a very strong Party to the Castle of *Milan* ; whence he is not like to stir out, till his Brother shall restore the Crown of *Portugal* to *Philip IV.* of *Spain*.

I shall write what remains behind, to the *Kaimakan*, who has the Honour of being thy Lieutenant ; that I may not tire thee, who art to be reverenced as the Instrument of the Wills of the Master of Lights, and all whose Hours are destin'd to the Government of the World.

May it please him, who of Nothing has created All Things, that thou mayst lay, one day, at the Feet of the *Grand Signior*, the Crowns of all the Monarchs who command in the *Infidels Countries*, and become thereby the Arbiter of the Universe.

Paris, 18th. of the 1st. Moon,
of the Year 1642.

LETTER

LETTER XII.

To the Kaimakan at Constantinople.

This King here has mortified his Parliament, by the Advice of Cardinal Richlieu. The Parliaments are Bodies of Learned Men, who decide all Affairs in the Kingdom, as well Civil, as Criminal; and the Parliament of Paris has a larger Jurisdiction than all others, and as considerable Prerogatives. What I have to say on this Subject, has happened from the beginning of the last Year; and I now relate it, because I forgot to do it when the thing happened: And I will inform thee, before I enter on the Matter, what obliged heretofore the Kings of France to set up this great Seat of Justice.

The ancient Kings of France gave it Authority of approving and verifying the Edicts and Declarations which they should make, which was a Bar which these wise Princes would fix between the People and the Sovereign Authority. Whence it appeared, that Monarchy was mix'd with Aristocracy; without which, the Wise have thought, that States could not long subsist. And the Princes of this Age have submitted to a Tribunal re-established by themselves, the Resolutions they take; to the end they may discharge themselves toward God, to whom they are accountable, as well as other Men; and, to obtain Confidence from their Subjects, in taking from amongst them Arbiters to regulate them. Yet they have ever reserved the Liberty of making use of their absolute Power, as is seen in their Letters Patents, where they forget not to insert these Words, [For such is our Will and Pleasure.]

These

These Monarchs also thought hereby to have found out a way to defend themselves from the Importunities of the Grandees, who often demanded such things which could not be granted without Prejudice to the whole Kingdom.

The Authority of the now reigning King being out of danger of being shaken or destroyed, this Monarch having his Exchequer well stored, has valiant and experienced Captains, stout Soldiers, and numerous Armies, and good Fleets of Ships at Sea; whereby he would make known to this puissant Tribunal, That if it had been set up to assist the Kings by its Counsels when required, yet it must not pretend, that its Decrees should become Laws to their Sovereigns. He went to the Parliament with all the Marks of Grandeur with which he is usually attended on these Days of Ceremony, and with such a great Company of Lords, as made the Power of this Monarch easily discerned. He gave these Gentlemen to understand, he would have them ratifie, without more ado, the Orders he would send them, which they term *Edits*, requiring them to be immediately enregistred. He afterwards gave them an express Charge not to concern themselves henceforwards in Affairs of State; and to humble them the more, he declared to them, That he would be henceforward the Disposer of Graces and Offices, and bestow Recompences to such as deserved them. He added hereunto an Order of giving an Account every Year to his Chancellor of their Deportments, and to come and receive every Year his Majesty's Approbation to continue them in their Offices. And, as a Mark of his Indignation and Authority, he put by the President, and some Councillors from their Places.

This bold and politick Action was done (as I may say) in the midst of Dancings and Divertisements,

ments the more to denote the Monarch's Authority; and in the time of such Magnificent Feastings, as became the Pomp of the greatest Emperors in the Palace of the Cardinal for the Marriage of his Niece, *Mademoiselle de Breze*, with the Prince of *Conde's* Eldest Son, called the Duke *D'Anguien*; a Prince from whom the World expects great things, and whom all *France* believes will prove one of the Famousest Princes in Christendom.

The *Catalonians* are obstinate in their Revolt; their Deputies have been already seen in this Court, to entreat a good Supply from this King; and, it is not to be doubted, but they will earnestly sue for his Protection: And, *France* has already sent Troops near those Parts, and its Fleet appears on the Coasts, to encourage this Nation, and mortifie the *Spaniards*. There are a great many Troops raised here; and this *Monarch* will have in the Spring, Eight Armies, commanded by Generals of great Valour and Experience, besides these Two Fleets; so that *Germany*, *Lorrain*, the *Low Countries*, *Catalonia*, and *Italy*, are like to be exposed to the Miseries of an impoverishing War. Only *Germany* seems to me able to defend it self.

The vast Genius of the *French Minister*, astonishes all the Princes of Europe; he breaks all their Measures, and makes a secret War against them in their own Courts. Nothing can escape his vigilant Care; he keeps his own Secrets so strictly, that his nearest Friends cannot discover them. His Power and Authority are so great, that the Princes of the Blood are nothing in comparison of him; and his Fame makes him as much respected Abroad as at Home.

His Friends affirm, He is ignorant of nothing which is projected in Europe. *England* is the Place which he has last attack'd, its Civil Wars owing their Original to his Designs.

I pray

I pray Heavens favour thy Just Pretensions, and every day Increase thy Heroick Vertues.

Paris, 15th. of the 1st. Moon,
of the Year 1642.

LETTER XIII.

To the most Excellent and most Venerable Mufti, Sovereign Prelate of the Holy Religion of the Faithful Mussulmen.

HE of whom I wrote so many particulars, some Moons ago, to obey, as I ought, the express Command thou laidst upon me; not only is still living, but is more absolute than ever, in what concerns his *Ministry*. Yet is it false that this *Cardinal* finding nothing more (as thou writest to me, 'tis talked of in *Constantinople*) to satisfie his Ambition, (which puts him still upon desiring something farther; being become the absolute Master of what depends on the Kingdom of *Louis XIII.*) had designs of making himself absolute Master of what concerns Religion. But, he was too knowing a Man, to design the being the *Superior General* of all the *French Dervises*; a Thing which neither the King of *France*, nor the *Pope* would permit. I rather think, this *Minister's Design* has been, to subject all the *Christian Princes* to his Master's Interests.

The *Ottoman Empire* would have some reason to be afraid, were all the *Roman Prelates* wise enough to chuse this Man for their *Pope*. We should see in a short time, all *Asia* agitated by his Intrigues, against the Followers of the Great *Mahomet*; and

those that follow *Ali*, would not enjoy a much greater security. Thou knowest that the greatest Marks which the Popes can give of their Piety during their *Pontificat*, is to stir up Wars, and make Leagues against us to overthrow our Empire. Think then what this great Man would do, were he the Head of the *Christians*, with those Abilities, and great Intelligences which he every where keeps; seeing, that being only a Subject, and Minister of one Prince, he so governs himself, that there's no Nation, how far soever distant, but holds its Eyes open on his Conduct: And a Pope being always chosen from amongst the *Cardinals*, and the Pope now reigning being very old, it may happen that this dangerous man shall be chosen.

Thou then, whose pure Life makes us believe thou art a *Saint*, pray the great *God* to hinder such an Event, which will without question disturb the Empire of him whom he has chosen to humble all other Potentates, and shew on Earth the Greatness of his Power; and, rather than such a Misfortune should befall us, pray him that has created all things, that this Man's Eyes be opened to know and embrace the true *Faith*: For, it were better, (if I may say so without displeasing thee) that this *Cardinal* should be a bad *Mufti* at *Constantinople*, than a good Pope at *Rome*, at the Head of all the *Nazarenes*.

'Tis said, that a Foreign King consulted this Oracle, (for he is held in as great Veneration as if he was one,) what Conduct he should hold to live securely: And it is said, the *Cardinal* made this Answer: That Kings should live in Fear, and then they would live in Safety; it being certain they would receive no *Poyson* from the Hands of those who do not present them their *Drink*, no more than they can receive Wounds from those, whom they keep at a great Distance from them. Those who will not flatter them, will not deceive

deceive them; and where they shall think themselves in greatest Safety, that will always be the Place of greatest Danger.

I am perswaded, Grave and Wise Prelate, thou wilt approve of the Answer of this Minister. Julius Cesar lived in the midst of Combats, but dyed in the midst of the Senate.

Next after God, it is before thee, Great Minister of Heaven, that I humble my self, entreating thee to receive graciously the profound Respects of thy Slave Mabmut.

Paris, 25th. of the 2d. Moon,
of the Year 1642.

LETTER XIV.

To his Mother Ocoumiche, at Constantinople.

IT may be said, I have escaped from a mortal Sickness, and remain in Life, only to hear the Complaints of my Friends, who recite to me their Misfortunes; and of my Kindred, who entertain me with the losses they have sustain'd. Thou addest, my Dear Mother, a new Torment to the Pains I already suffer, by shedding so many fruitless Tears. O! how cruel is my Country, that gives so many Occasions of Affliction to those to whom she has given their Birth! Thou hast lost the greatest part of thine Estate in the Fire of *Constantinople*, and Death has deprived thee of thy second Husband. I was but a Child when my Father dyed, so that I could not judge then of thy Grief; neither was I sensible of my own Loss. Now that I am a Man, I enter into thy Sentiments, I share in thy Grief, and shall do all I can to comfort thee.

Thou haft lost thy First and Second Husband, and thou haft reason to affict thy self. If the first was an honest Man, 'tis certain the other loved thee extreamly : And the Charms of thy Countenance have not a little served thee to acquire the Affection of these two Husbands, which thou knewest how to keep by thy Complacencies and blind Obedience to their Wills; and by such a prudent Carriage, as, one may say, thou would'st force them to love thee, hadst thou not done it by the Charms of thy Beauty.'

But, what shall we do in this thy Extream Affliction, and in the troublesome Condition I am for the Grief thou endurest, which mingles my Ink with my Tears? Yet we must endeavour to be comforted with a firm Resolution, not to afflict our selves but at the loss of such things which will never be in our Power to recover. Thou, at the loss of the Reputation which thou haft acquired of a Vertuous Woman; and I, at that of an Honest Man.

When thy Father dyed, 'twas not all the Philosophy nor Eloquence of the Greeks which could comfort thee, thy Affliction was stronger than all their Reasons; and, when those officious Comforters had forsaken thee, thou soughtest Ease to thy Trouble in a new Spouse. Him now thou haft lost, but now thou art still in a Condition of hindring this Loss from being irreparable. Thy Virtue has never been questioned, and thou art not as yet so old, but thou may'st think of another Husband. Seek a Third, which may make thee forget thy Sorrow for the Second. And if thou findest him not immediately, or if thou hadst some trouble in seeking a like Comfort to thy Affliction; receive in this Letter the Tears of another Mother, which will shew thee there is a Woman of a far higher Condition, that is more afflicted than thou art.

Paris

Paris is still full of the Cries and Sighs which come from a Princess of the First Rank. She has now lost a great Prince, her Son, who is slain in a Battel which he had won by a strong Army, of which he was General. Read in my Letter, the lively and tender Expressions of the Grief of this Illustrious Mother, which draw Compassion from his Enemies, who are forced by the Rules of Civility to make her Visits. Thus does she speak every Day and Hour, to Persons who come to visit her; and when there's no body, she thus speaks to her self.

This unfortunate Woman is not a Moment without sighing; and one would think, by her Language, she intended to recall the Soul which has quitted the Body of her Son, the unhappy Count of Soissons: Poor Count, a Son so tenderly loved, and so greatly deserved it, where is thy Body now to be found, dyed in Blood, and in that of thy Enemies? What Victory? Where are those glorious Marks, that should give me so great Joy, and which give me such Cause of Despair? Why did I bring thee forth into the World, unfortunate Son, if I must so soon lose thee? Miserable Mother, Unhappy Son! How art thou a Conqueror, when I see no other Trophy of thy Victory, than thy Death? I hear from all Parts that the Count is Victorious, and yet I bear every where that his Enemies Rejoyce. I see, dear Son, all thy Domesticks that followed thee, return without Wounds, and yet I do not see their Master. None of them can tell me where he is, and in what Place their General lies, who fought with so great Valour, and Success to his Party. But, they are all agreed, the Battel was won, that my Son is a Conqueror, and that he has lost his Life. Unfortunate Fight, which has made equally bewailed, the Death of the Victorous General by his Mother, and the Defeat by the Vanquished! Would to God thou hadst been vanquished, thou mightest have lived, I should not have been in this

Condition of following thee. 'Twould have been no Shame to have been defeated, it would have been only a Misfortune, which would have been common to thee with Pompey and Hannibal, to whom Antiquity had nothing to impute, but their ill Fortune. A sincere Reconciliation, a Pardon, or a Peace, might make all that is past forgotten. A voluntary Exile might have appeased the King's Anger, and perhaps disarm'd the Cardinal; my Son might have liv'd, France would not have been troubled, a Mother would not have been at this day comfortless, and the Count's Enemies would not have rejoiced at his Loss: But to my Grief, nothing of this has happen'd. Alas! the Stay of an Illustrious Family is dead: Unhappy Mother, how are all thy Hopes vanished? But good God, how was this my dear Son taken out of the World? I know but too well, that his Enemies laid continually Snares for him. Methinks I see my Son's Murtherers give him the deadly stroke in the Heat of the Fight, and in the instant he was going to enjoy his Victory. Ah! my dear Son, Ah! unfortunate Mother! why did not I breath out my last on the dead Body of this Son, so worthy the Esteem of all the World, and whom I so dearly loved? Why didst not thou, too powerful Minister, give me the Mortal Blow, rather than let me see so sad a Tragedy: Do you kill me that bear me; or thou, my Son, give me thy Hand, to descend into the Grave where thou art to be buried.

But my Reason fails me; I must for my Son's Honour, stifle these Motions of Weakness: Tis true, he lives no longer; but he died in the Bed of Honour, with his Sword in his Hand; he died full of Glory; he died Victorious; and even in dying, vanquished his Enemies.

Let us cease from shedding Tears: But what do I say? he died assassinated, a Victim sacrificed to the Vengeance of his Enemies, by the blackest Treason, 'tis clear. And yet I would live: No, I must die; let us imitate the Greatness, and Courage of those illustrious Women,

who threw themselves on the Pile whereon their Husbands were burnt : My Son is more dear to me ; let us then die, and weep no more ; These Tears are fruitless ; but let us live, seeing Heaven ordains it, and let us live to die every day : I shall have ever present before mine Eyes, the Death of my Son ; I shall see every day his bloody Body ; I shall continually remember his respects, his Tenderness for me ; and I shall never forget the tender and violent Passion which I had for this Son, for whom alone I lived : but at least, cruel Cardinal, restore me his dead Body : thou hast thy Revenge, he is no longer alive ; give this sad Consolation to a desolate Mother ; perhaps this Sight will work the Effect thou desirest, cruel Wretch as thou art ; it will unite my Soul to that of my Son.

Dear Mother, if thou canst not comfort thy self by so great an Example of Misfortune to this Princess, it will be hard for thy Son to say any thing which can diminish thy Grief. Imitate this Illustrious Woman, who having suffered whatever Sorrow and Despair can do to a Mother who loves vehemently, and with Reason suffers her self to be perswaded, not to give an entire Victory to her Enemies, who triumph still over her Son, by the Grief which they see his Death has caused. She has been ruled by the Advice of her Friends, and received great Comfort from a Letter sent her by the King, written with his own Hands :

Cousin, The Grief which you shew at your late Loss, obliges me to testifie the Share which I have in it, and the Displeasure I conceive at the fault of him which has caused it. And though I ought not to be sorry by reason of the Conjunction wherein it has hapned, yet I must bearisly condole with you, and contribute what I am able to your Consolation.

I can say nothing more to thee, my most honoured Mother, unless it be, that thou shalt always have

in me a most Obedient Son; and if thou takest a Third Husband, thou wilt be perhaps less unfortunate; but please thy self.

The great God, who has Created all Things, and provides for their Necessities by his Infinite Goodness, comfort and fill thee with his Blessings.

Paris, 25th, of the 2d. Moon,
of the Year 1642.



LETTER XV.

To the Grand Signior's Treasurer.

THe Priest which plaid the *Tarpaulin*, whom the French call the *Archbishop of Bordeaux*, of whom I believe I have given thee some Account the 10th. Moon of the year, 1637. has lost the Credit which he had with the King, and is at present disgraced. The Opinion of his Valour at Court is much lessened, by his not hindring, with the Fleet he commanded, the *Spaniards* from putting Succours into *Tarragone*, a famous Sea-Port near *Barcellona*. They lost the last Year, Twelve Gallies in Fight against the *French* Naval Forces; but having fitted a mightier Fleet, they have put into this Place the *Succours* they intended. The *Archbishop* could not, or would not hinder them, which will be the Cause that this Place will not come so soon under the Power of the *French*.

'Tis said, that this Prelate was banish'd *France*, and was retired into a City situated on the *Rhone*, named *Avignon*, and belongs to the *Roman Prelate*.

It being a thing very usual no run down the Unfortunate, all the World blames this Prelate, having not always met with equal Success on the Sea in the

the Employes he sought, and which did not at all agree with his Function of *Archbishop*; which he might have performed with Applause, in imitating his Predecessor who was his Brother, the Cardinal *de Sourdis*; and who had left him a Diocese well regulated, rich, furnished with great store of Churches well served, Pastors of great Piety and Learning, whom this Man had procured and settled in his Diocese with great Care, which made his Death extremely lamented.

The *Catalonians* are at length become this King's Subjects; they maintain their Revolt with the French Forces, and strengthen themselves after the Example of the *Portuguese*. They fight with such Courage, that they come off continually Conquerors; but I shall make no Relation of their Fights, nor of the Blood which is spilt on either Side, which are Matters I do not care to treat off.

God give thee a continual Tranquillity of Mind, make thee in love with Peace, and preserve in thee that vigilant Spirit, so necessary for the keeping the Treasure entrusted to thee.

Paris, 25th. of the 2d. Moon,
of the Year 1642.

LETTER XVI.

To the Kaimakan.

THE Cardinal Favourite of France, has such long Hands; that he makes Seizures in those Places which are not subject to his Jurisdiction; and when he has made them, he keeps them without any thoughts of restoring them. There's no Probability at present, That this bold Politician will lay Hands on what belongs to the *Grand Signior*: However, I have some Reason to write this.

There

There has been carried, some Days since, an illustrious Prisoner into the Castle of the Wood of *Vincennes*; and thou shalt hear this new way of apprehending a Great Man in another's House, and in the Court of a Foreign Sovereign, who is Absolute in his own Estates. This Prisoner was apprehended in the midst of the finest Ladies in the Court of *Turin*, at a magnificent Ball which the Dutchess Regent of this Estate gave in her Palace. It was this Princess whom I mentioned to thee, who was Widow to *Victor Amadeus*, Duke of *Savoy*; and Sister to the King which now so happily reigns over the French.

The Dutchess, who had a particular Consideration for this Prisoner, could not behold this Exploit of the *Cardinal's* without extreme Vexation. His Name is, if I be not mistaken, Count *Philip d'Aglie*, a Person of great Quality; and, whose excellent Parts and Courage do yet render him more illustrious than his Birth,

'Tis not yet known, why the *Cardinal* undertook such a bold Stroke; though 'tis said, the Council of France has had great Reasons to secure the Person of this Favourite. The chief Motive, they say, was, That he was carrying on some Designs against the Interests of this Crown with the *Cardinal of Savoy*; whom, 'tis thought, he would have married to the Widow of *Amadeus* his Brother.

Richlieu attempted not to carry off Count *Philip*, till having made several Tryals to remove him from the Court of *Turin*, under the pretence of some Embassie, to which he would never consent; so that his Obstinacy cost him his Liberty.

The Dutchess greatly complains, and reproaches the King her Brother, with the Violation of the Right of Nations and Sovereignty; but only her own Court are sensible to these Complaints, they being not heard in that of France; and her Ambassador

bassador has been seen there, in a suppliant Posture, humbly suing for the Count's Liberty ; or that he might be sent on an Embassie to *Rome* ; or at least-wise, That in leaving the Castle of *Vincennes*, he might be imprison'd somewhere in *Paris*.

The Cardinal answered the Supplications of the Ambassador of *Savoy*, That the King, his Master, did not apprehend *Philip*, and bring him into *France*, but out of regard to the Interests of his Sister of *Savoy* ; and that she might be assured, that for her sake he should be well used.

Thou may'st see by this Answer a great Haughtiness, and frivolous Reasonings, which sufficiently denote, that this great Minister does not love to be contradicted, or opposed in the Resolutions he takes : And if an Account of what's done in the World, must be given to any one Man alone, he would take it very ill, if it were to any body but himself.

I shall not fail to send thee the Books thou requir'st, and inform thee the best I can of the false or true *D. Sebastian*, King of *Portugal*, whom his Subjects do believe to be still alive, when I have made sufficient Enquiries into the Truth of the Matter. I kiss, with a profound Humility, the Hem of thy rich Veit, on which I fasten the Lips of a Respectful and Obedient Slave.

Paris, 21st. of the 3d. Moon,
of the Year 1642.

LETTER

LETTER XVII.

To the Reis Effendi, Secretary of the Empire.

THERE was found last Night, a Man dead in the Streets of Paris, who seems not to be above 30 Years old ; he is a Spaniard, and had about him a Letter, or Memoir, which it seems he had written to some Confidant at Madrid, in these Terms.

" Cardinal Richlieu told me; he did not know the
 " Hand nor Signature of Count Olivarez's Secretary;
 " and that when he should fill up his signed Blank,
 " which I presented him, and let fall the pretended
 " Letter of the Secretary into the King of Spain's
 " Hands, he saw not what Advantage could result
 " hence to the King of France, his Master. I am ver-
 " ry willing, added he, that the King of Spain
 " should suspect the Count, or Secretary, of Infide-
 " lity, and of having some Commerce with me;
 " but, it would not be advantageous to us, he should
 " be plainly convinced of it, seeing the greatest hap-
 " piness France could have, is, that Count Olivarez
 " his Ministry should be perpetual: For being the
 " most unhappy of all the Favourites that have
 " ever been in the Place he possesses, all good French-
 " men are obliged to pray to God to give him a long
 " Life, and to continue him ever in the King his
 " Master's Favour, to perpetuate, by his Counsels,
 " the Disgraces of Spain.

He pursued his point of Raillery in this manner :

" Of a Duke of Braganza, Olivarez has made a King
 " of Portugal; Of a King of France, a Count of Bar-
 " cellona; Of a Sovereign Duke of Lorrain, a Vassal;
 " Of a Prince Cardinal, a Knight Errant; Of a Lord
 " of Monaco, a Duke and Peer of France: and, in
 " fine, of Philip IV. King of Spain, he has made a
 " Count Duke d'Olivarez.

This

This is all I could get from so great and illustrious a *Genius*.

The just God, who has sent us his *Prophet*, ever direct thy Actions, that thou mayest enjoy an happy Eternity, and give thee Opportunities of doing good.

Paris, 24th. of the 4th. Moon,
of the Year 1642.

LETTER XVIII.

To William Vospel, a Christian of Austria.

GOD be praised; thy *Patriarch Elias*, and his Companion; forasmuch, as I see thou art a *Saint*, and content in the Religion of the *Bare-footed Friars* which thou hast embraced. Thou stirrest me up to do Good, and encouragest me to suffer, and become serious enough to renounce the Pleasures of the World, seeing thou tracest me a Way so necessary to walk in, in order to arrive at Heaven. I did not believe indeed, I confess it, thou wert endued with that Constancy, and was afraid thou would'st change, but seeing thou hast the Courage of keeping thy Resolution, and enduring all the Incommodeousness which is to be met with in that kind of Life which thou hast embraced; I am sorry for my Suspicions, and profess I have all due Esteem for thee. I love thee as much as one honest Man ought to love another, who, having found out the *True Good*, has ran impetuously after it; and who has past immediately from a soft and voluptuous Life, to the Severities of an austere Religion, in search of an assured Port, which is more usually found in Sufferings and Macerations, than in Delights and Pleasures. There is one thing amongst others, which extreamly pleases me,

me, in the *Order* thou haft entred ; All things are in Common amongt you ; one Key opens an Hundred Doors ; you have no *Meum & Tuum* ; all clad in the same Fashion, and all go bare-footed ; you eat at the same Table, and no body has better or worse Fare than another. In fine, your Prayers are the same, and so are your Vows of Poverty.

But, prithee tell me, what would a Thief have found in thy Cell, whom I saw yesterday hanged with a Key about his Neck ? He had the Dexterity of opening with his Key all sorts of Locks, and has done a Thousand Roguish Exploits, which have at length brought him to the Gallows. He told the People, he dyed a most happy Man, as having practised with great Success an Art inferiour to none ; That the only Crime he thought he had been guilty of for this 30 Years, was his committing but small Thefts ; That had he found the Doors always open, he had never entred into any House ; and he exhorted Magistrates to chastise only those, who suffered themselves to be robbed.

Spanish Authors have written, There's no Law which allots Penalties to those that rob with Prudence and Ingenuity ; thus they call those who steal wherewithal to appease the Envious who would accuse them, the Witnesses which might serve to convict them, and the Magistrates by whom they are to be judged : So that the Thief that shall have stolen for himself, and for all others I now mention'd, shall be ever sent away absolved. Which makes me think, that Theft is of the Nature of Women ; for both one, and the other seem at this day to be necessary Evils, just as Keys seem only good now a-days to preserve what may be stoln, and not to hinder it from being so.

How many things has the Injustice of some People authorized for the Safeguard of a Town ? Tis not enough to have a strong Garrison of Soldiers ;

Three

Three Elements are not sufficient to defend it against a greater Power that would oppress it. The Earth is raised, to make thereof Trenches ; the deepest Ditches are dried up, whatever quantity of Water may be in them ; and, Fire is enclosed in Cannons ; the Effects of which are terrible. If thou surveyest *Italy*, thou wilt find in several Towns, Palaces which have more Gates than *Thebes* had heretofore : And, if thou countest the Keys which serve to open them, thou wilt find the Iron they are made of, to cost more than the Doors themselves.

Men are not contented to use these Keys, according to the common Use they seem to be designed for ; their Ambition makes them serve for Marks of Honour in several Princes Courts, where they be Recompences for Services, for Vertue and Valour. The Golden Key in *Spain*, which the great *Lords* wear, denotes, That they know how to open the Gate of Favour. And 'tis the same in *Germany*, and especially in the *Emperor's Court*. *

Happy was *Ancient Rome*, whose Citizens were so wise that being advised to turn the Front of their Houses on that side where they could not be observed by their Neighbours, they answered the Architect, *We rather desire our Houses may be overlook'd into, because we do nothing wherein we fear a Surprise.* Whereas *Modern Rome*, on the contrary, may be termed Unhappy, wherein there are not enough Gates, and Porters of them, to conceal what is done in the most retired places of their Palaces.

It is in this City, where Luxury grew to that height under the first Emperors ; that all Mens Studies were, to find out new Pleasures.

But I must end this Discourse of Keys, of Doors, and Door-Keepers ; I must not expect to reform the World, nor would I weary thy Patience. Pardon me my passing from the Cell, to the Story of the Thief whom I saw executed ; and from the Thief,

Thief, to a Discourse of Keys, and other things with which I have entertained thee. I was so full of it, that I could not forbear the Discourse, no more than I can now to speak of the Subtilty of the *Spaniards*, who have vaunted of the Worth of their *Escarial*, by the great Number of the Keys which belong to it; like that foolish *Emperor*, who valued the Greatness of *Rome*, by the great weight of *Spiders Webs* which were there. The *Spaniards* affirm, There are so many Doors to this stately Edifice, that the Keys which serve to open them, weigh above Ten Thousand Weight.

But 'tis time to end this tiresome Letter. Let me then counsel thee, to watch over thy Conscience, as the *Parisians* do over their Shops, to prevent Violences. Here are so many great and small Thieves, that should they be punished, as they were chafised in *Syria*, where the same Punishment is imposed on him that is robbed, as he that robs; this great Town would be soon unpeopled, or become a Prison to an infinite Number of People, who would be found fau'ty.

May it please the Great God, who should be adored by all Creatures, to incline the *Great Prelate* (after thou art delivered from the Burthen of the Flesh,) to place thee among the Number of those, for whom the *Church* has a pious Veneration; and, respect thy Ashes in such a manner, as I hope, thy Holy and Exemplary Life will deserve.

Paris, 24th. of the 4th. Moon,
of the Year 1642.

LETTER

LETTER XIX.

To the Venerable Mufti.

THou wilt not think me troublesome, if thou rememb'rest the Order thou hast given me ; and sought rather to hazard the tiring thee by frequent Letters, than be accused of neglect for not obeying thee. Obedience must needs be agreeable, where the Command is made with Wisdom. When I write to the *Grand Vizir*, 'tis in trembling ; and, if I write to the *Kaimskam*, I am not without Hope ; and, I send no Letter to the other *Bassa's* without Inquietude, and great Trouble. As to what concerns my Friends, I divert my self in writing to them. But, when it is to thee that I write, I may say 'tis, that I may hope, live, and obtain in the other *World*, that happy state spoken of by our *Holy Prophet* ; that Life which is to be the Re-compence of all those, who shall perform good Actions, whilst they dwell among Men.

Cardinal *Ricbieu* would willingly be absolute in Matters of Religion as thou art ; he would also be thought a *Saint*, but he knows not how to be one : And, indeed, he would be every thing. However, he does abundance of things which thou dost not, and pretends to be above thee, because he does not live as thou dost. This Man, whose Head is full of the Affairs of the World, concerns himself in whatever passes in *Europe* ; one only Employ cannot satisfie him ; he is not contented with being the Favourite of a great King, under whose Authority he governs all things : Some time ago, 'twas reported he would make himself a *Patriarch*. He aspires extream high, undertakes the most difficult Matters, and takes a singular Pleasure in

in making use of extraordinary Means for the Execution of his Projects, that Posterity, and Historians may write, That being come into the World with a small Fortune, he died Rich ; and being born in the Condition of a private Man, he lived in the State of a great Prince : Observe (*Venerable Prince* of that *Religion*, which can alone be approved of by him who drew the World out of Nothing) two remarkable Stroaks of this *French Tiberius*, which I have learn'd but lately.

This *Cardinal* sent to *Madrid incognito*, a *General* of certain *Dervises*; a *Man* of a fit *Genius* to second his own, of a piercing and subtle *Wit*, and very understanding in *Secular Affairs*, after having given him express Order, that as soon as ever he should be in *Spain*; he should do such and such a thing; and, that at his return into *France*, he should remit into his Hands, alone, the *Memoirs* of what he had transacted. This *Monk* succeeded very well in the Employ he undertook; but, in his Return, the *Cardinal* sent an express Command to him, to deliver, before he entred into *France*, all his Papers, into the Hands of a *Gentleman* who brought him his Letter. This *Dervis* obey'd; but he was disgraced, and the *Cardinal* maintained, 'Twas a Crime to obey in this Occasion; for, having once received an Order to entrust no body with these Papers, but himself, he could not be excused for delivering them to others; and, for this Reason, he forbade him to set Foot within the Kingdom. This poor *Religious* died some time after, desperate at his Usage; and perhaps, this is the first time a man has been punished, for too punctual Obedience.

'Tis not many Moons, since there came Post a Person of Quality from *Italy*, who brought considerable News to the *Cardinal*. 'Tis impossible for me, to express the Caresses this Favourite made him.

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I Vol. I. a Spy at PARIS. 349

And, to denote his Joy, he immediately presented him with a rich Diamond, and made him hope for still greater Recompences; yet, this same Person that had brought this so good News, was carried to the *Bastile*, as soon as he came out of the *Cardinal's Closet*, where he remained for some Moons without seeing any body; so that he imagined himself all that while in a Dream; but, at length, his Prison-Doors were set open, and the *Cardinal* would see him, and made him be given as many Hundred Crowns as he had past over Days in his Solitude. He accompanied this Present he made him, with all the Civilities imaginable, and said these Words to him: *Thou art not to blame, and yet I could not but punish thee for my Fault, when I made thee enter into my Closet as soon as thou camest from Italy, to bring me so advantageous News. The great Desire I had to know the Particulars of the Business, made me forget to take off from my Table a Writing of great Importance, which thou mightest have read entire; which contained the Revolt of Catalonia, and the Demands of this Province, and the Intrigues of France, which caused this Insurrection: And the Knowledge of so important a Mystery, might make my Prince lose the Acquisition of so Rich a Province; so that I could not imagine a more safe and speedy Remedy, than to shut thee up in a place, where it was impossible for thee to make any use of the Notices thou didst get, by my Imprudence. But, things being at present in such a Condition, wherein 'tis impossible France should receive any prejudice; I restore thee thy Liberty, and entreat thee to forget the Severity which Reasons of State have put me upon: Receive from my Hands, the Present which the King my Master makes thee; and be pleased to reckon me, amongst the Number of thy particular Friends.*

I prostrate my self again at thy Feet, Holy Prelate, intreating thy Benediction, and that thou wilt look

look on me as one of thy most obedient Children ; having such a Respect to thy Holiness, as is due to the greatest Minister of Heaven, that ever interpreted the *Holy Alcoran* in the Empire of the Faithful.

I also intreat thy Prayers, that God having regard to the Supplications which thou shalt offer him, would give me the grace to live honestly, and serve the *Sultan* faithfully, and that I may die in the Religion of my Fathers.

Paris, 24th, of the 4th. Moon.
of the Year 1642.

LETTER XX.

To the Kaimakan.

TH E Books of the *Arabian Geber*, are not to be found in that Language which thou desirest them in ; I have sought for them; I believe, in above Two Hundred Booksellers Shops, and there's not one of them knows, they were ever translated into the Tongue in which thou wouldest have them.

'Tis now some time since these Books have been common in *France*; and there are several Persons who apply themselves to Dr. *Geber's* Science ; but there's no Translation of them into any of the Common Languages of *Europe*. When I enquired for this Book, the Booksellers asked me several different Questions ; and especially, Whether I sought for Receipts to prolong Life. Some there were, who asked me grinning, Whether my Design was to fix some Volatile Deity ; and others answered the Question I made them on the Book of the learned *Geber*, only by a Silence, accompanied with some

some Smiles ; and at the same time putting into my Hands a Book, and saying to me, *Here's what you look for ; This is what you want*, Monsieur Abbot : And this Book treated of Impossible Things ; Of the *Quadrature of the Circle* in Geometry ; of the *Philosophers Stone* in Chymistry ; of the *Perfection of the Orator* in Rhetorick ; of a *Republick*, such a one as Plato would have in his *Politicks* ; and, of the *Perpetual Motion* in the *Mathematicks*.

I did not seem to be much moved at these Merchants Dealings with me ; but I found a very honest *Capucin*, who put me in hopes of recovering the *Geber* thou seekest ; for, he assured me he saw it in *Chaldee*, or in the *Egyptian* Language, in a Learned Man's Library, without giving me any Encouragement to think it may be purchased, because he that possesses it, is not needy of Money.

Thou wilt not, perhaps, be displeased, to know what this *Religious* told me concerning *Chymistry* ; and he appeared to me, not only to have Learning, but Experience. He assured me, there were in *Paris* alone, several Thousands of Men that applied themselves to this Exercise ; and, that there are above Four Thousand Authors who treat of this Science : That King *Geber* was the most knowing and clearest in his Expressions ; and yet there are none but such as are real Philosophers, and wholly bent to the Study of *Nature*, that can easily understand him. Whereunto he added, there were several People who laboured with great Patience, but few with those Qualifications which are necessary to find Success : He affirm'd, that *speculative* Knowledge is fruitless ; that one must have a long Practice, and continual Exercise : that most People labour to no purpose, because they do not take *Nature* for their guide, no more than the Operations she makes in Minerals ; because, according to *Geber* the Principles of the Art, should be those of *Nature*,

ture it self ; and that it is only in Metals, we can find Metals ; and that it is, in fine, by Metals one can succeed in the making of perfect Metals.

This good *Dervis* maintained, that the true way to proceed to the Perfection of this great Work, consists in the Union of the Mineral Spirits purified by Art, with the perfect Metallick Bodies, having first volatilized them, and then fixed them, in conserving all the Radical Humidity, and in augmenting the Natural Heat, by a discreet Concoction of the Composition ; which comes by this marvellous Ferment, which makes all this Mass boyl, and puts it into a Fermentation : So that this marvellous Composition, insinuating it self by Penetration into the most subtle Parts of the melted Metal, by the external Fire, and radically dissolving it, it ripens it, and purges it from whatever is not of the Essence of Gold, and of Mercury, till the whole be driven out to an entire Perfection : Which made the Master of Masters, the Learned *Geber*, say, That this perfect *Elixir* being the pure Substance of Metals, it seeks, in the melted Metals, that which is of the same Nature with it self, and perfects it.

Now, as it is impossible for the Artist to produce any thing that is new according to his Fancy, but only to joyn or separate what Nature has produced ; *Raymund Lully* would have us understand, that the Body in this Art is the Metallick Being, in which lies the Mineral Spirit, because the Metals are nothing else but this Spirit, of which consists the *Philosophers Stone* ; and this Spirit is properly the Virtue of Minerals, in which is contained the Spring of Metals. But the Famous *Geber* has plainly shewed, that this Stone is wholly created and formed by Nature ; to which the Artist neither adds or diminishes any thing, but only makes it change its place by his Preparation, which in every other respect is useless.

This

This Fryar affirms, This Mineral Body, entirely Spirituous as it is, has yet four sorts of Superfluities, of which it must be purged by the Hand of the Artist, *viz.* a great Humidity, the Earth which is found therein; the ordinary Sulphur which burns, and the Salt which is corrosive; and it must be purified by Calcination, Dissolution, Sublimation, and Fixation, that there may alone remain the Radical Humidity fix'd and permanent; which being afterwards united in an indissoluble manner to the perfect Body, composes this incomparable Body, which is so much sought, and so seldom found, and which is an hot *Elixir*, powerful to ripen and purifie all Imperfect Metals, and convert them into Gold or Silver.

There is afterwards given an Activity to the Gold, in refining it by new degrees of Fire, added to that which it already had.

Thus far went our Conversation, when an old Woman came unhappily upon us, and bereaved me of the Satisfaction of learning of this *Religious*, some important Secret which he seemed inclinable to entrust me with. This indiscreet and impertinent Woman, using the Liberty ordinary with the People of this Countrey, cruelly interrupted our Conversation; and I remained struck, as it were, with a Flash of Lightning, when this Knowing Fryar told me, That the Arrival of this Woman forced him to take his leave of me; and he prepared to be gone, like a Man that was expected for some weighty *Affair*; when casting his Eyes on my Countenance, he perceived the Perplexity and Confusion which this Separation caused in me; and to comfort me, he said thus in my Ear: *I know very well, Friend, thou hast an inquisitive Soul, and designest Great Things; meet me at my Cell, and in the mean time, I'll tell thee, for thy Consolation, in plain Terms, That it has always been, and ever shall be*

be my Opinion, that to labour profitably, one must follow Raymond Lully's Rules. This great Philosopher affirms, and I am of his Mind, That to make Gold, one must have Gold and Mercury; and Mercury and Silver, to make Silver: But, I understand by Mercury, that Mineral Spirit so refined and purified, that it aurifies the very Seed of Gold, and argentiſes that of Silver. These are the very Words he spake to me.

But, in leaving me, I entreated him to tell me, Whether it was easie to attain to the Accomplishment of this Great Work, and what was necessary for that Great End.

He answer'd me, 'Twas very hard, which made almost all People despair of compassing it; there being very few People, on whom Heaven bestowed the necessary Qualifications to acquire this precious Art; that these Qualifications consisted in being a true Philosopher, and in being perfectly skilled in Nature, in having a Patience Proof against all Disappointments; and, that a Man should be in the Flower of his Age, strong and vigorous, to endure Labour, well furnished with Wealth, and indefatigable. Whereunto he added, That if any of these Qualities were wanting, one might be certain, that the others would be so also; That a Man who is unacquainted with Nature, works like a blind Man. And, that should one fail of Success, the First, Second, Third, Fourth, nay, Fifth, or Sixth time in the Operation, he is a Fool that then grows weary, and does not again begin to set at work, with the same Earnestness, and Hopes of Success; and that should a Man want a vigorous Health, Labour would weaken, and make him faint; and that, in fine, if one be without sufficient Estate, 'tis impossible the Work should succeed; which demands an entire Man, and such a one as minds nothing else.

This Dervis moreover told me, as a thing certain, That several Persons had attainted to the Perfection of this Undertaking ; which employs so great a Number of *Verruoso's*, in all Parts of the World : For, were it not so, there would not be that Quantity of Gold, there is ; for, all that of the *Indies* was not sufficient to satisfie so many People, who mind nothing else but gaining of it ; and that, in fine, such great Treasures which are heap'd up, and the Gold that runs in Traffick, never came out of the Mines which are in the Mountains, but that a great part has been made by Artists. He moreover assured me, That the Overseers of the Mint in *France* affirmed, as a thing beyond all Question, That there was more Gold brought to them, than ever came from Foreign Parts ; which made him conclude, that the Art is true, and that no Man need doubt that there is such a Thing as the *Philosopher's Stone*.

This Conversation, although interrupted, made me cease being incredulous ; and if I were an *Herrick* in this Matter yesterday, I begin now to have Faith and believe, only 'tis a Work extream difficult ; and I do no longer wonder, there are so many People who deceive others, without any Design of doing it ; and am not surprized, they should apply themselves to all sorts of Persons, not excepting Princes : For they believe still, they shall meet with Success ; and not being able to furnish the Charges they must be at, they use all sorts of Tricks to move those whom Covetousness renders, in this Occasion, very easie to be perswaded ; and all in general meet in their Operations, with great Hunger, Cold, Labour and Smoak.

It seems, as if that which hindred those who have been fortunate enough to attain the Perfection of this Work, from communicating their Knowledge in this Matter, was the dread of their Prince's Power ;

Power ; as having oft experienced, that they are jealous at the Riches of a private Person. Sovereigns cannot endure, that a mean Wretch, born amongst the dregs of the People, should have in his Power wherewithall to make himself happy and several others ; which obliges them to deprive these *Philosophers* of the means of working, and makes them labour in secret, and conceal themselves with more care, when they have finished their Work. Great Men cannot easily suffer private People to become Masters, by virtue of this Art, and to do all those Wonders which by this marvellous Metal may be wrought in their Closets, without going to *Peru*, and ransacking there the Bowels of the Earth : They know very well, that this long'd for Gold, produces every thing ; gives Reputation ; makes them follow one, who fled from a Man before ; corrupts those who appear the most incorruptible, opens the strongest Doors, overthrows whole Armies, causes a Man to change his mind in a moment, makes him that was a poor Man, presently talk *Sentences*. Nay, many *Christians* affirm this Metal to be so efficacious, that it draws the Souls out of a doleful Abode, call'd *Purgatory* ; so that it seems, as if it appeased God's Wrath, and brings Men to Heaven.

These fore-mention'd Reasons, obliged the cruel *Diocletian*, to put to Death as many *Chymists* as could be found in *Egypt* ; and, at the same time to cause their Books to be burnt, lest the People who were naturally ingenious, being become too powerful by the Art of making Gold, should undertake a War against the *Roman Empire*. But we find, in the antient Writings of the *Arabians*, that *Moses* having learn'd of *God* himself the Art of perfectly knowing *Nature*, and that of the Conversion of Metals, and making Gold, to write in Letters form'd of this Metal, the Law he prescribed the *Israelites* : He taught

taught it to *Carus*, a poor Man, but his intimate Friend, and near Kinsman; who being become very rich by means of this *Science*, had heap'd up immense Treasures, and built himself Forty Houses, which were filled with Gold, but were all swallowed up, and buried in the Earth, by the Vertue of *Moses's Rod*, with the Master of them, whom so great Riches had rendred proud, and made him think of withdrawing himself from obeying this Great Servant of God, having falsely accused him before the People of divers Crimes, and especially of having abused a Virgin.

The last thing which was discovered in the *Venetian Territories* was a great Urn, found in an hollow Cave. In this Urn, which was considerably large, there was another less, and in it Two Pots, one full of Gold reduced into Liquor, and the other of Silver, of the same Fashion, and a Lamp which seem'd to have burnt for many Ages. 'Twas known by the Characters on this Urn, that they were consecrated to the God *Pluto*; and there were on them *Latin Verses*, which shewed, That *Maximus Oibeus* had been the Author of them. Those then who say this Art is false, that the Beginning of it is a Lye, the middle of the Work meer Fatigue, and the End Beggary, have not said true themselves, and yet one cannot accuse them, as having not, in some sort, spoke the Truth.

I beseech the Sovereign Creator of all things, from whom alone we hold what we know, as being the Great and Wise Architect of *Nature*, that he would bestow on thee the Science of the learned *Geber*; that thou mayst be as rich as *Solomon*: but above all, that he would grant thee the Spirit of *Aglaus*, who was ever seen to live content.

Paris, 20th. of the 5th. Moon,
of the Year 1642.

LETTER XXI.

To Mehemet, an Eunuch Page to
the Sultaness.

The Adventure which thou relatedst happened in the *Seraglio*, shews, that Women are exposed to great Accidents. Their Condition is unhappy when they are handsome, but more when they are homely, and deformed. The Fathers, Brethren and Husbands guard the former, as *Cerberus* guarded the Gates of Hell; and the others guard themselves, and look on all things with Eyes of Envy and Discontent, which makes them empoyson every thing. But that which happens amongst us, is very different from what's in *France*, where Women enjoy almost a Liberty equal to that of Men. Not but that we see notable Adventures happen there; witness the Queen, who is Mother to a great King now Reigning, and yet lives in Exile, and as a Fugitive, amongst Strangers, through the Credit of Cardinal *Ricblieu*, for whom she has not all the Deference he expected. And an ancient Lady, (I may call her so, now she does not hear me,) told me such things some Days past, on this occasion, which I can scarce believe my self, did I not know them to be true from else-where.

I am farther told, that this *Cardinal*, not having succeeded in the Design he had of marrying his Niece with a *Prince of the Blood*, intended (if he could) to marry her to the King's Brother: But there's no great likelihood, but so able a Minister must see into the mischievous Consequences into which this Promotion would bring him; for, it would undoubtedly draw on him the Hatred of all the Great People in the Kingdom. And, I would not

not be mentioned at Constantinople, for the Author of all the News talk'd of at Paris.

But 'tis certain, this Priest sent the Chancellor, a Venerable Person, and by his Office a Man of great Authority, to seize on this Princess's Papers, in hopes he might meet with some Letter which might favour that Design. The Chancellor executed the Order he had received, but found nothing of what the Cardinal pretended; so that this Persecution served only to manifest this Prince's Virtue, who lives in such a manner, as may not only serve as an Example to all Queens, but all the Women in the World.

Some time after, this same Chancellor being come to compliment the Queen on the Birth of the Dauphin, she told him in a composed manner, but very pleasantly, That this Visit was very different from that she had received from him about a Year past.

If Persons that are seated in the Highest Degrees, be not secure from the bold Attempts of those who are infinitely below them, and who are born to serve them; the beautiful Circassian should comfort her self in the misfortune she had of being accused. If her Innocency be well proved, she will be the more pleasing to Ibrahim, and the false Accusation laid against her, will be a new Charm to him: whereas should she be found Guilty, we must grant she deserves the most dreadful Punishments; for having violated, if I may so express my self, the Sacred Nights of the Seraglio.

However, the young Persian was found disguised in Woman's Apparel in some of the neighbouring Stables: And though he, in the mid'ft of the Torments he suffered, died without confessing any Thing; yet it cannot be said, he died Innocent, after such an Attempt.

I hope thou wilt inform me what has happened since thy last Letter, and in what manner the Ad-

venture of this beautiful Slave shall be ended. I shall be much troubled for her, if she be Innocent; and cannot be wholly free from Compassion for her, if she prove Guilty.

Leave not off writing to me; and if it be possible, be not weary of loving me. I speak in the Presence of our holy Prophet, I love thee with the same Affection as ever, and I dare not utter an Untruth before him.

Paris, 20th. of the 5th. Moon,
of the Year 1642.

LETTER XXII.

To the Kaimakan.

TIS about 60 Years, since *D. Sebastian*, King of Portugal, died in Africk, by the Hands of the Moors; and yet his Subjects will believe him still living.

He parted from *Lisbon* in the Year 1578. in the Design of re-establishing on his Throne *Muley Mekemer*, *Cheriff of Africk*, whom his Uncle *Muley Abdelemech* would bereave of his Kingdom; but in effect, to endeavour at the making himself *Master of Barbary*.

His Army consisted of a Thousand Sail, well furnish'd with Provisions, few Soldiers, but a great many Nobility. This Prince was not above 25 Years of Age, when he formed this Enterprize; he was a strong bodied Man, of a moderate Stature, but well set; his Hair was yellow, his Eyes great, and full of Fire; his Courage was not inferior to his Strength; and he had no violent Inclination to Pleasures, which generally take Mens Minds off

from

from gallant Actions ; he was temperate in all things ; yet very forward in Undertakings, and always firm and unmoved in greatest Dangers. He was a great Husband of his Revenues, employing them in his Subjects Defence, or to the Increase of his own Power. He was agreeable to all those that waited on him ; and in the freest Conversations, he took care not to disoblige any one by sharp Rillery or distastful Sayings ; and so merciful was he, that he avoided all Occasions of condemning his Subjects to Death. He passionately loved War ; but 'tis thought the Expedition into *Africk*, wherein he perished, came from *Spanish* Counsels.

D. *Sebastian* was kill'd in fighting with an Invincible Courage. The *Moors* say, That his Enemies were so charmed with his Courage, that his Death drew Tears from their Eyes.

He was forsaken by his own ; mortally wounded near the right Eye-brow ; and pierced with Darts in several Parts of his Body. He had no Wound in his Head, because he was armed ; but he had a great one in his Arm, which seemed to come from a Musket-Bullet. 'Tis said, he was buried in the Field, near a *Moor*, without any Ceremony, Prayers, or Company of his Relations, or Subjects. And this was the end of this Great King, who made all *Africk* at first to tremble.

Although the *Moors* rejoiced at the Death of so puissant an Enemy ; yet his Friends bewailed his Misfortune : The Kingdom of *Portugal* celebrated his Funeral in a Magnificent Manner ; and, the King of *Spain* proffered several Thousand Crowns for his Body, to bury him in a manner answerable to the Dignity of his Birth and Merit ; and that Four Kings have since supplied his Throne ; yet was there found a Man bold enough to maintain in the Face of all *Italy*, that he was really *D. Sebastian* King of *Portugal*. He presented himself at *Venice* in an Assembly

sembly of the wisest Magistrates in Europe ; he recited to them the Accidents of his Life ; the History of his Predecessors ; the Misfortunes he met with in Africk, whence he retired into Calabria. He did more ; for he stripp'd himself before this Illustrious Assembly ; he shewed them Seventeen Marks on his Body, which were acknowledged with Astonishment by the Portuguseses themselves, to be at least very like those which they knew their Sovereign had on his Body ; and he also shewed that he had one Hand greater than the other, and a Lip disproportionable in the same manner, which were the well-known Marks in the Person of *D. Sebastian*. He talks of Ambassadors, which he sent to the Republick ; he cites the Answers he had received ; and all he says, is found conformable to the Truth : He answers without Hesitation, to all that is objected ; which makes several of the Senate believe him to be really the King, and others take him for a Witch.

But, in fine, this Prince right or wrong, is led away to Prison at the Solicitation of the Spanish Ambassador ; where having long lain, he is set at Liberty, under an Obligation to leave the Venetian Countries in Three Days time.

Some Portuguseses, moved with Compassion, disguised him in a Dervis's Habit, and conducted him secretly to Florence, to transport him afterwards to Rome ; but the great Duke of Tuscany caused him to be apprehended, and sent him to the Vice-Roy of Naples. He presented himself before him with his usual Confidence, and surprized all that saw him, and heard him speak ; and seeing the Vice-Roy uncovered, he said nnto him with great Assurance, and Gravity, Be covered Count de Lemoos ; which obliged this Minister to ask him, By what Authority he took on him this Boldness ? To which, he answered, That *his Authority was born with him* ; and, that he feigned

not

not to know him ; and yet he ought to remember that King Philip, his Uncle, had sent him Twice to him, and that the Sword which he then wore by his Side, was that which he then gave him.

The Sentence which the Vice-Roy gave of him, was, That he was an *Impostor*, who deserved to be sent to the Galleys, and should not long be from them ; and wherein, 'tis said, he died some time after.

Yet the *Portuguese* have been persuaded, he was their real King ; and do still continue of that Opinion, there being nothing which is able to make them change it, Some Persons in the World will have him to be a *Magician* ; Others, an *Impostor* ; and the most Ignorant, will have him to be a *Devil*, or really the *King* himself.

This is not the first Example of the Boldness of an *Impostor* ; *Rome* saw heretofore a Man, that had the Audaciousness to publish he was the real *Pompey*, who was kill'd in *Egypt*, by the Cruelty of the young *Prolomy*. The Queen *Artemise* found one *Artemius*, who had so great a Resemblance with *Antiochus* her Husband, whom she had caused to be murthered, that he was not known, when he put himself into the Bed of the dead King, pretending to be this Prince sick ; he recommended *Artemisa* to his Subjects, and did several things in favour of this Princess. Under the Reign of *Tibarius*. was there not Occasion to be surprized at the bold Answer which a Slave made to this Emperor, who questioning him, *How he made himself Agrippa ?* answered without Hesitation, *In the same manner thou hast made thy self Cæsar.*

The D. *Sebastian* I mentioned, has not been the only one in the World ; there have been Two others ; one of which departing out of the Isle of *Terceres*, who had great Resemblance with this Prince, went into *Portugal*, where he said he had miraculously

miraculously escaped from the Battel he lost in A-frick ; that he saved himself in Woods, and returned into his Kingdom, to give Peace to his People, and deliver them from the Tyranny of Strangers ; but having been convicted of an Imposture, he was put to Death.

'Tis said, that another being come disguised in the Habit of a Pilgrim, to Madrid it self, and having had a long and secret Conference with King Philip II. (by whom it is suspected he was known for this unhappy Prince,) was, by this King's Order, said to be poisoned, in a Banquet given him by *Antonio Peres.*

I shall write several things to the Invincible Vizir, of which I deferred to give him Notice, because I would be certain of them, they being of Importance ; and it would have been great Lightness in me, to have written them on the first Reports spread amongst the People.

Receive always, with the same Goodness, the Marks I give thee of my Obedience ; send me thy Orders and Counsels, which I pray him that has Created all Things, may be good and profitable to the Empire of those precious Ones, which he has enlightned with his Truth ; to the end they may arrive at the Eternal Glory and Pleasures promised as from his part, by his Holy Prophet ; and I also pray him, to preserve thy Life and Authority.

Paris, 24th. of the 6th. Moon,
of the Year 1642.

LETTER XXIII.

To the Venerable Mufti, Prince of the Religion of the Turks.

THE IS not known whether it be the Recompence of a goed or bad Action, which Cardinal Richlieu has sent with so great Secrecy. Those that give an ill Interpretation of the best Things, say, it is not to be supposed, there could be sent in a dark Night, a Mule laden with Gold, to an unknown Person ; but this must denote something very extraordinary ; and those who pretend to know more than others, are sometimes more ignorant than those who pretend to know nothing. For, who can penetrate into what so crafty a Minister does, in the most retired Places of his Closet ? His Actions are so mysterious, that when he looks towards the *East*, his Designs lye a direct contrary Way. He deceives those who watch him most narrowly. I cannot inform thee then of any thing certain : The Matter is variously related ; but thus I think it was : The Cardinal caused, some Days paſt, to be loaded on a Mule a great Summ of Money ; he ordered him to whom he entrusted the Conduct of him, to go into a Wood, at such an Hour ; telling him, he should find a Man of such a Stature, such a coloured Hair, and in such a Habit, who was to ſay certain Words to him ; whereupon he was to deliver the Mule with his Lading into his Custody. It is ſaid, this Person found the Party described, who would not receive the Present, it being not the full Summ agreed upon ; That this being related to the Cardinal, he ſent the same Person with the Supplement of what was wanting to the Sum promised,

mised the Night following, where the unknown Person received the full Payment. If this Story be true, as it is affirm'd here to be, this is an odd kind of Way of making Presents, or paying Debts.

But thou may'st be assured; this is not the first time the *Cardinal* has paid his Creditors in this sort.

I have been told for certain, that there being arriv'd at *Paris* a Stranger, ill clad, of small Stature, and without any Attendance; he made him be paid down immediately upon his Arrival, Six Hundred Thousand Crowns, without any body's knowing what became of so happy a Creditor, nor from what Merit proceeded so high a Recompence; though some People affirm, that so great a Sum is fallen into the Coffers of the *Suedish General*.

Receive charitably the Marks I give thee of my Obedience and Desire which I have of giving thee Satisfaction; and, intreat our *Great Prophet*, that I may be worthy in the other World, to kiss thy Feet, and be acknowledged to be of the Number of those for whom he has written his *Holy Alcoran*.

Paris, 25th. of the 6th. Moon,
of the Year 1642.

LETTER XXIV.

To Berber Mustapha, Aga at Constantinople.

I Cannot tell whether thou hast Knowledge of the Use of Defiances, which are made amongst the Christians, when they be dissatisfied or offended with one

one another ; which they term Acts of Honour, or the Marks of a gallant Spirit.

This Custom of Duels, is become so common in Italy, and especially in the Kingdom of Naples, that the greatest Affairs, as well as the smallest, are therein decided by the Sword ; and the Gentry affirm this, to be the best way of terminating their Disputes and Quarrels ; which belonging only to them, cannot be referred, nor so well determined by the grave and cool proceedings of Courts of Justice.

This invention of deciding these Differences by Arms, either with the Sword or Pistol alone, in a close or open Field, naked in their Shirts, so that one has no Treachery to fear, is a Way of drawing Satisfaction for the Injuries received, found out by Men of great Courage, who more esteem their Honour than their Lives. The offended Person sends a Challenge to him from whom he has received the Injury ; this note of Defiance, is express'd in choice and elegant Words, which invite and press the Offender to fight, in such a Place, on Horseback or on Foot, cloathed or in their Shirts, single or attended by an equal Number of Friends, which they call Seconds, with Sword and Dagger, or Sword alone, or Pistol. If the Challenge be received, he is civilly treated who brings it, and, it may be, has rich Presents given him. But before they fight, the Enemies embrace, as if they were reconciled ; and then in an Instant, following the Inclinations of their Hatred and Revenge, they wound one another, they spill each others Blood, and oftentimes their Souls go out furious, through the Wounds they have made.

Those that have the Honour of dying in these Combats, do oft refuse their Lives, which a generous Enemy would give them, believing they cannot live without Shame, should they receive them from an Enemy. But

But, the *Roman Church*, as a note of the Horror she conceives at these Combats, shuts Heaven's Doors against the Souls of those who leave this Life without doing Penance, denying Burial to those who die in the Field of Battle; or, yield them only that, which is granted in some Parts of the *East-Indies* to certain Women, who prostitute themselves, whose Corpses are thrown as a Prey to the Birds of the Field; and other Animals, who live on Carrion.

It is not only in *Italy* People kill one another in single Combats; 'tis the same in *France*, amongst the *Nobility*, who manage these Combats in a different Sort. The best Friends tear one another on the smallest Occasion, and they prepare for a Duel in such a manner, as will appear to thee without doubt ridiculous.

These Enemies Sup together the Night before the Combat, and often lie together in the same Bed. The Friends, which serve as Seconds, do the same; and when they are come to the Place where they be to fight, a Friend is forced by the Maxims of Honour, to cut his own Throat with the Man's he perhaps most loves. Nothing happens more frequently in *Paris*, than these Kind of Combats; and they produce several Adventures, of which I would give thee an Account, had I not a particular Story to tell thee on this Subject. It is of a Challenge of a *Spanish Prince*, sent to a King, whose Crown could not exempt him from a Letter of Defiance.

Thou hast, without doubt heard of what has hapned in *Lisbon*, where D. John de Braganza has been elected and proclaimed King of *Portugal*, as the true Heir of the Royal Race. Thou knowest also, he drove the *Spaniards* out of his Kingdom. The Duke of *Medina Sidonia*, a Grandee of *Spain*, and this new King's Brother-in-law could not hinder

der himself from being suspected, of having under-hand assisted this Prince to ascend the Throne; whether it be true, or an Artifice of his Enemies, God only knows: But however, it's certain, that the Count Duke d'Olivarez, the King of Spain's chief Minister, sent an Order to him, to appear at Court, to justifie himself from this Suspicion; he thought to clear himself perfectly from the Jealousies of the Catholick King, by sending a Challenge to D. John of Braganza, to oblige him to fight with him; which Letter of Defiance was conceived in these Terms:

D.Gaspar Alonzo Peres Gusman the Good, Duke of the Town of Medina Sidonia, Marquis, Count, and Lord of the Town of St. Lucar of Barameda, Captain-General of the Ocean, and Gentleman of his Catholick Majesty's Chamber. I say, that John of Braganza, who was never but a Duke, calls himself King of Portugal; that his Treason, known to all the World, is detestable, and in Abomination, for having thrown a Stain on the Faithful House of Gusman, which has never failed in any Duty to her Sovereign; and for this reason I defie and challenge to a single Combat, Body to Body, with Seconds or without Seconds, this Don John, heretofore Duke of Braganza, leaving all this to his Choice, as also the Arms or Weapons, and Place of Combat. Written near Valentia d'Alcantara, where I shall expect Fourscore Days News of him; and the last Twenty Days, I shall transport my self into the Place he shall appoint, accompanied, or alone, with such Arms as he shall prescribe.

Not only the Tyrant of Portugal shall be advertised of my Challenge, but all Europe, and the whole World. I pretend to make known in this Combat, the infamous Action of D. John; and in Case he does not accept of this Defiance, and fails in the Duty of one who is born a Gentleman; I desire this King, who is only a Phan-
tasm, may perish in some sort or other: I promise to give

give my Town of St. Lucar, the Principal Seat of the Duke of Medina, to him that shall kill him.

In the mean time, I entreat my Lord, the King of Spain, to give me no Command in his Armies, but to grant, I may only serve him as a Volunteer, with a Thousand Horse, which I will maintain at my own Charge, till that serving him in this manner, I may help to recover the Kingdom of Portugal, and may bring along with me, and cast at his Majesty's Feet, the Duke of Braganza, if he will not fight with me in the Manner I proposed.

If thou shewest this Letter of Defiance to the Fanizaries, that Militia which is terrible to all Nations, whom nothing can resist, when they execute the Grand Signior's Orders, they will tell thee what such a Challenge requires from Men of Courage, and explain to thee the Laws which People of Valour prescribe to themselves: For my part, who am ignorant of the Art of War, and the Maxims of such as make Profession of Arms, I shall not make any Judgment hereupon; only take the Liberty to ask of thee, if the King of Portugal accepted the Combat, and killed the Duke of Medina, which of the Two would have been declared Infamous? Whether there be any Certainty in the Decisions made by Arms? I am willing to think, Justice is on the Side of the Conqueror: But if, on the contrary, the Event of the Duel be uncertain, I take it to be a foolish thing for the Duke to expose himself, and thus Affront the King his Brother-in-Law. In short, the Duke's Prudence is not to be admired in this Occasion, and Braganza has had the Advantage on his Side, seeing he has shewed by his Conduct, that he is effectually King of Portugal.

I cannot but call these Christians Fools, who suffer such Customs among them, and yet adore a Messias, who is a God of Peace; and who call us Barbarians, when they are the only People that teach

teach us, and all other Nations, the Arts of single Combats, which is the most pernicious Custom that can be introduced amongst Men, who cut one another's Throats oftentimes on slight Occasions, and become Prodigals of that Treasure with which the *Immortal* has intrusted them. Neither can I any more approve of Kings and Princes of the same Beliefs, making War with one another, as we see every Day amongst those who profess the *Christian* Religion ; which yet, as far as I can find, scarcely permits any Wars, but such as are Defensive.

Pardon this tedious Letter, excuse my Conjectures in it, and honour me with thy Commands, which will be respected by me as so many Obligations.

Paris, 25th. of the 6th. Moon,
of the Year 1642.

LETTER XXV.

To the Invincible Vizir Azem at Constantinople.

VWE hear of nothing now-a-days but Wars and Conspiracies, Seditions, Treasons, Infidelities, and Revolutions of State, and it is in the Kingdoms of *Vise*, wherein these Plagues of Heaven make these Disorders, I mean, in the *Christians* Countries. Infidelity reigns amongst the People of *Catalonia*, *England*, and *Portugal*; the Revolutions which have hapned in *Barcellona* have no Example; the Defiance or the Challenge of a Subject to a King, as is that of the Duke of *Sidonia* to the King of *Portugal*, as his Brother-in-law, and his Enemy, does equally surprize all the World. We have reason to think, that *God* is angry with the *Christians*,

Christians, when we consider Flanders, Germany, Italy, and the Frontiers of Spain pestered with Wars, which they make one against another. The Animosity of most of the Great People of France against the Cardinal Favourite, induces them to lay Plots against his Life; whence we may see, that Great Places are good for nothing, but to expose Men to Great Dangers. The last Conspiracy discovered against the Life of *D. John IV. of Portugal*, raised to the Throne by the Nobility, and betrayed by the same Nobility, not by the whole Body of them, but by a small Number of those who had taken an Oath of Fidelity to him as well as the rest, does plainly shew us, That there is nothing in this World whereon a Man may rely with any Certainty, and that here are many People who undertake just Actions, by the Motions of an unjust and turbulent Spirit, which cannot suffer Things to remain long in a quiet State, and aspire continually after Change, and to whom every Thing is good that is new. I shall relate to thee in few Words, this last Event. Thou hast been informed of the others, by the Letters I have written to thee, (Invincible General of the Ottoman Armies, and Steward of the Emperour's Laws, who is the Sovereign of Sovereigns) and by those which the *Kaimakam*, and the *Bassa's* have received from me, who are obliged to give thee an Account of whatever comes to their Knowledge.

Several of the Great Ones in *Portugal*, and amongst them, some of the new King's Kindred, hatched a Conspiracy against him, and resolved to put the Kingdom again into the *Spaniard's* Hands, and entirely ruin the Family of *Braganza*. The principal Author of this Conspiracy, was *D. Sebastian de Mattos*, Archbishop of *Brague*, the Count Duke *d' Olivarez*'s Creature, to whom he owed his Fortune. The chief who conspired with this Seditious

ous Priest, where the Marquis *de Ville Reale*, and the Count *d'Armamar*, these Two Men of great Birth and Credit, soon drew several others into their Party, some by the Hope of Recompences, and others through Weariness of obeying their new Sovereign, or weary with the new Form of State which they thought might change to their Advantage. They long held a secret Intelligence with the *Catholick King's Council*, who promised them all possible Assistance for the Execution of their Design, and after that infinite Recompences.

This Conspiracy was to produce a dreadful Tragedy, wherein all the Blood of the *Royal House* and Family of *Braganza*, was to be spilt. The King was to be the first Victim, with his Children and the Queen his Wife. *D. Duart* also was to be put to Death, who was kept close Prisoner in the Castle of *Milain*. A Domestick, affectioned to his Master, and who was attentive to what past, delivered the King and Family of *Braganza* out of this Danger. He was ordinarily employed in secret Intrigues, and made frequent Courses into *Spain* to discover the Designs of the *Court of Madrid*. He met by chance in an Inn, a Man who seemed of a mean Condition born in the Kingdom of *Bohemia*, with whom having entered into a strict Friendship, as it happens usually amongst Travellers, he came to discover he was often dispatched by the *Catholick King's Principal Minister*, on Affairs of great Weight; and that he expected in a short Time to raise his Fortune to a considerable Pitch, being entrusted with Packets of Letters containing Things of the highest Importance to the State. The crafty *Portuguese* soon discerning he might get out Secrets of great Concernment from this imprudent Man, for the good of his Master, resolved to kill him in a desert Place, where they were to pass; which he did, having first made him drunk with strong Wine. Assoon as he had done

done his Work, he stript him, and found Letters, and Instructions to the Conspirators, which he speedily carried to *D. John*, who thereby discovered the whole Conspiracy.

Others say, that *D. Alphonso of Portugal*, Count de *Vermissa* (having been solicited by the Archbishop of *Brague*, who thought he could easily bring him, into the Conspiracy, being discontented at the King, for taking away from him a great Office) went to his Sovereign, and freely discovered to him the Conspiracy which had been made; to deprive him both of his Crown and Life: And, 'tis added, That this Count appeared since one of the hottest of the Accomplices, till the very instant wherein they were to execute their Project; at which time they were apprehended, and punished as they deserved.

Others say, the Duke of *Medina Sidonia*, the King's Brother-in-law, who appeared to the Accomplices to be of the Plot, gave notice of it to the King his Brother. In fine, the Conspirators were executed in several Places after different Manners, where the People assembled, detesting their Crime, shewing great satisfaction in their Deaths, and bless Heaven for preserving their Sovereign.

They were apprehended one Day, wherein the King declared he would appear in Publick; and all the *Nobility* being met, he caused the Guilty to be call'd one after another, who were all made Prisoners without any Disturbance. In the mean time, as many Troops as were near *Lisban* were in Arms; and the People also took Arms to defend their Prince, if need required. The *Inquisitor General* was treated as Guilty, for knowing of the Conspiracy, and not discovering it. The *Great Treasurer Lawrence Pides*, who kept the Keys of the first Court of the Palace, was to enter in the Night with an hundred men well Armed, and begin the Tragedy. The Naval Army which rode at Anchor in the Port of

of Beleem, was to be burnt ; and there were them in each Vessel, who were to set them on fire. The Four Corners of the City were also to be fired ; to the end, that the People, the Soldiers, and Guards of the Palace being bulied in putting it out, nothing might hinder the Execution of their Design ; and the good Archbifhop was in the mean time to appear in Publick, bearing about in his Hand what they call the *Holy Sacrament* ; crying with a loud Voice, *Let the Law of Jesus flourish, and that of Moses die, and come to an end.*

The Marquis de *Ville Reale*, and the Duke de *Camine* his Son, near of Kin to the King, have lost their Heads on a Scaffold, with the Count d'Armanmar, and D. Augustin Manuel ; and the People beheld their Death without any Compassion, only shewed some Regret at the Loss of the young Duke of *Camine*, who passing before the Body of his Father all bloody, threw himself on the Ground to kils his Feet ; asking him a Thousand Times Pardon, tho' he was the Author of this Misfortune. There were Others, who suffered a more ignominious Death ; who were not only Hang'd, but Quartered, and those Parts of their Bodies set up in several Places for an Example, and to put the People in Mind, that such Attempts seldom escape unpunished.

As to the Archbifhop of *Brauge*, and other Ecclesiasticks his Accomplices, they are kept with great Care in Prisons, in Expectation of Commissioners from *Rome*, without which Prelate's Consent, they can do nothing farther to them. The King wore Mourning Four Hours for the Marquiss de *Ville Reale*, and the Duke de *Camine* his Son ; according to the Custom of the Christians, who are wont to Apparel themselves in Black for the Death of their Kindred, to denote the Sorrow they conceive at their Loss ; and this Ceremony is term'd *Mourning*, which

which sometimes lasts a whole Year. I will write to thee the Particulars of what may happen in the War which is now carrying on between the Spaniards and Portugueses, who perceive already on the Frontiers Castilian Troops; and I shall not be wanting in any thing which may mark my Zeal and Exactness.

An happy Slave will Mabmur think himself, if he can acceptably serve the *Invincible Vizir*, by whom the Great *Emperor of the Faithful* discovers his Will to all the People of the Universe, whom God has created to obey him.

Paris, 25th. of the 6th. Moon,
of the Year 1642.



The END of the First Volume.

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